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by Benjamin L. Masse

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by Paul K. T. Sih

"LENT" OR "COUNT-DOWN"?

by Thurston N. Davis

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Editorial Rooms: 329 W. 108TH ST., NEW YORK 25, N. Y.

Business Office: 920 BROADWAY, NEW YORK 10, N. Y.

(Send changes of address to our Business Office)

General Manager: WILLIAM HOLUB

Advertising through: Catholic Magazine Representatives

Penn Terminal Bldg., New York 1, N. Y.

America is published weekly, except the last week of December, by America Press, Erie Avenue, F to G Streets, Philadelphia 32, Pa. Business Office, 920 Broadway, New York 10, N. Y. Telephone: ALgonquin 4-5680. Editorial Office, 329 W. 108th St., New York 25, N. Y. Telephone: UNiversity 5-3737. Cable Address: Cathreview, N. Y. Subscriptions: Domestic and Canada, yearly \$8; 25 cents a copy. Foreign, \$9.50. Second-class postage paid at Post Office, Philadelphia, Pa. America, National Catholic Weekly Review, Registered U.S. Patent Office. Indexed in *The Readers' Guide to Periodical Literature*.



Correspondence

Phasing Out Schools

EDITOR: The use of the Madison Avenue euphemism "phasing out" to describe the process of abandoning constitutional civil rights to freedom of mind and the free exercise of religion makes the bitter pill of compulsory public school education especially nauseous. (I say "compulsory" because if the Church "phases out" its parochial grade schools, where is the average Catholic going to turn for his children's education?)

Yet Peter J. Byrne (2/11, p. 610) casually pontificates that our parochial schools are without doubt "living on borrowed time" and suggests the "phasing out" of our present system to concentrate funds and personnel on Catholic high schools. Apparently some Catholics from Connecticut are of a different breed from the Yankees of old.

Other "nagging problems" might follow from this educational phase-out. Consider: Who is to guarantee that Catholic students after six to eight years in public grade schools are going to "phase out" their public school orientation, friends and associates and suddenly "phase into" parochial high schools? How are our Catholic colleges going to fill their classrooms if their potential students of the 1960's and 1970's have phased all the way through public education and into tax-supported colleges and universities?

Joseph Cardinal Ritter stated the case for complete parochial education on Feb.

9 in direct and meaningful words at a civic dinner in St. Louis honoring him on his return from Rome:

We build our schools not only to preserve the faith but also to preserve democracy, and to give our young people a thirst for things intellectual, which is so important for their personal attainments and for their contributions to our American way of life.

Parents acting as citizens, taxpayers and voters must demand from the Government their participation in education benefits secured by compulsory taxation for compulsory education.

VINCENT P. CORLEY

Creve Coeur, Mo.

EDITOR: Academic freedom enters into the question of Federal aid to education. Liberals have demanded this privilege while often abusing it.

The ramifications of separation of Church and State likewise should direct our attention to academic freedom. The right to educate, academic freedom and democracy are all interrelated. Catholics might well ponder all these concepts in connection with any future evolution in American thought.

JOHN S. FLEMING

Cambridge, Mass.

Prayers in Public

EDITOR: AMERICA's criticism of the Inaugural prayers (2/11) was somewhat distressing. It bespeaks a tendency in

Current Comment to seize upon minor points for criticism and to neglect to praise major efforts. The prayers may have been too long, yet they were inspiring in that they reflected an awareness of our country's role under God in history.

Must we rush everything? May we not pause once in four years to ask God's direction as we head to new frontiers?

Perhaps AMERICA's difficulty could be answered by limiting the number of speakers instead of the number of words.

NAME WITHHELD

Quincy, Mass.

Anniversary for Freedom

EDITOR: This is just a line to congratulate you on the most excellent piece by Fr. Robert A. Graham on Radio Free Europe's tenth anniversary (1/28), which we all enjoyed reading immensely.

I am putting in a plug now for our radio station Radio Liberty (the only independent station broadcasting behind the Iron Curtain into the Soviet Union), when it has its anniversary in March, 1963. Hope I am not too premature or too presumptive.

REGINALD T. TOWSEND

Vice President

American Committee for Liberation
New York, N.Y.

Scholarships Overseas

EDITOR: With reference to Catholic scholarship aid to African students, I, too, would like to reassure James B. Kelley (10/1/60) and confirm the comments of Fr. Gerard F. Yates, S.J. (2/18/61).

Although other Catholic institutions are certainly contributing to the common effort, I can vouch only for the statistics

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as they relate to Jesuit colleges and universities. In the present 1960-61 academic year, eight Jesuit institutions are giving scholarship aid to 20 African students. This assistance generally takes the form of a four-year scholarship, which, in addition to tuition, frequently covers board and room. As of this date, 13 additional Jesuit institutions have promised financial aid to 20 more African students for the academic year 1961-62.

Jesuit colleges and universities currently giving scholarship aid are as follows: 2 students are at Boston College; 5 at Fordham; 2 at Georgetown; 1 at the University of San Francisco; 1 at the University of Detroit; 3 at Seattle University; 4 at St. Louis University; 2 at St. Joseph's College, Philadelphia. The sum total of this assistance is, I think, a significant contribution.

PAUL A. FITZGERALD, S.J.
Jesuit Educational Association
New York, N.Y.

Missing Realism

EDITOR: Just finished reading "The Missing Dimension" (2/4), by John G. Deedy; and while I am not qualified to decide how much need there is for lay writers to "head back to the classroom, beanie on head and books in arm," I'd like to know why all published articles on what's wrong with the Catholic press leave out a basic need: realism.

There is no other press in the world that is so obliged to tell the truth. Saying something is bad or wrong won't help it much.

Alcoholism is bad and wrong. But who takes the trouble to learn something about why it increases? Who is willing to admit it is a disease, as certain dedicated priests are saying now, men who work with addicts, and a nun or two who do the same?

With the country spending \$11 billion per year on liquor, and a thousand drinkers crossing over every day from what is falsely called social drinking to alcoholism, saying it is bad and wrong won't help much.

Why don't writers learn something about communism so they can write intelligently about it? It is bad and wrong—but why? When will someone begin to explain the difference between our form of government and the Soviet form, as a *beginning* to saying communism is bad and wrong?

Some say hiring imported Mexican workers to work our fields is wrong and bad. Why? Who tries to find out why? And who writes about it? Rather, what magazines publish such information? If the public knew why American farmers import muscle from south of the border, they might have a chance to decide what is wrong and right.

We are told that anxiety and tension re-

sult from lack of faith. That is untrue. Anxiety and tension are essential functions of living, just as hunger is.

Is the Catholic Press mostly for those who "got it made" spiritually and every other way?

Mountains of words are written about the working-mother matter. It is "bad" and "wrong." Writers for our periodicals and newspapers need, first of all, to achieve some understanding of human nature and some measure of empathy. There are, according to the last Government report, two million children under six whose mothers work full time in America, many of whom are called "latchkey" children. Special efforts are being made through school systems in some cities and through many organizations to correct this evil. Not a word in our press.

Saying it is bad or wrong for a mother to be employed isn't helpful. Tell why. Get documentation and prove that children are affected by their mothers' outside employment. And it might be well to admit, too, that times change, that the world is so different it cannot be judged by some 100-year-old concept of women. The problem of working mothers derives from *character* that is good or bad. Take it from there.

Two horrible murders were committed recently by teen-agers, one the child of wonderful Catholic parents. No one seems to be able to decide whether they are sane. Three children were removed from a second grade in an elementary school, from *one* school and *one* class in a large city, this year—and the year is barely begun. And these children were removed because they were mentally ill. Why? A competent writer might find out.

Religion is the one thing that provides hope and sanity and all the goodness possible on earth. But it is doubtful if the stuff in our magazines is read by anyone who is really in need of the hope and sanity and goodness available. Why? Because some of the people who should read the best of our periodicals, particularly, say, "I've read 'em. They leave me feeling more hopeless than ever. What do they know about the real problems of average people? Apparently, nothing."

We are so busy being international, we don't have time or the interest to do any work on our own backyards.

Try realism, and try looking at the view near-by—as well as the one that reaches to the other side of the world.

While writers babble about more or less esthetic subjects, people want to know how on earth they can survive while worrying themselves sick over a dollar that has shrunk to half-dollar size. There are ways to cope with this. Many women with plenty of budget experience and particularly good kitchen experience (where more money is

spent unwisely than anywhere) could share their wisdom. But just who would publish that?

We need—more than anything—a Harry Golden who wastes no time being pompous and pretentious, nor tries to reform or improve anyone. He could be a good lay apostle, the only kind that's any good: he doesn't preach; he never tries overtly to improve people; and he certainly never expects results!

A few writers who did research and wrote facts, leaving out the hearts and flowers and editorializing, might begin to bring realism into our press. Also, the millions who are not what the press calls "good" Catholics might, in time, become better ones.

(MRS.) ALICE OGLE
San Francisco, Calif.

Challenge to Catholics

EDITOR: May I direct the attention of your correspondents in the recent State of the Question (2/11) on the Liberal-Conservative debate to the letter of Mrs. Dan Lucey on p. 611 of the same issue?

Here is a woman who raises a real challenge. What do reactionaries say with respect to civil rights and the equality of the Negro? They say: "Yes, but . . ."

To pinpoint the matter, do we have people in our Church today who are selective about who is a Catholic? You bet we do. When you hear Catholics tell you that their children do not attend the local parochial school because of the race or nationality of some of the children attending it, what else can you think?

There are those who would like to suffocate honest thinking and honest expression of views—something they share with the Communists. Thank God AMERICA speaks its mind.

THOMAS F. WARD
New York, N.Y.

Range of Knowledge

EDITOR: As a Catholic educator, I agree with John G. Deedy Jr., in "The Missing Dimension" (2/4), that a sound religious education for the laity is necessary for a powerful press and apostolate, but I do not believe this is sufficient in itself. Knowledge of eternal truths must be reinforced by knowledge which can provide the intellectual and material means to remove economic and social blocks to apostolic endeavor. Fundamentally, the need is for the Church to recognize and provide leadership in *all* fields of knowledge.

WILLIAM M. MCCABE
Saint Louis University
St. Louis, Mo.

Current Comment

Myopia in One Eye

The United Nations' headquarters in New York witnessed its first real riot on Feb. 15. The next day New York *Post* columnist Murray Kempton described the outbreak as "ugly, American and terribly pathetic."

The fracas began with people who had been kept waiting outside the Security Council gallery because there was at the moment no room for them. They were, according to Mr. Kempton, "persons who had tickets and couldn't get in and being Negroes raised in the United States, may well have thought they were getting the old treatment."

In other words, to Mr. Kempton's eye, it was just a spontaneous outburst of resentment, a protest against what seemed like unfair treatment of colored people by the UN guards.

Other newspapers, however, reported that the riot was well organized. One indication of this was that the demonstrators had thoughtfully cut the phone lines by which additional guards could be called in from the corridors.

Now, let's not be hasty in our judgments. Mr. Kempton's indulgent attitude toward the rioters was perhaps not unrelated to the fact that they were Negroes and pro-Lumumba, and thus constituted a "liberal" cause. But on the other hand he might have been just as sympathetic to white men rioting against UN criticism of South Africa. Since there has never been a riot in favor of South Africa, how can we tell?

Anyhow, we are all a bit myopic in one eye. Mr. Kempton's shortsightedness may blind him to excesses committed on the left. But there are others who are just as myopic in the right eye. Some people have even remarked that we ourselves don't seem to have 20-20 vision in either eye.

Congo's Real Tragedy

"What has transpired in Kivu surpasses the imagination of even the most pessimistic of prophets." So reads a report from Leopoldville that gives some indication of what life would have

been like in a Congo controlled by Patrice Lumumba.

Kivu Province lies in the extreme east of the Congo. Once the bailiwick of Mr. Lumumba, it is now in the hands of Antoine Gizenga, one-time henchman of the former Premier and his self-appointed successor in office. True to his ideological inclinations, Mr. Gizenga is doing his utmost to turn Kivu and Oriental Provinces into faithful replicas of the Communist society.

As a result, the economy of Kivu has ground to a halt. All business enterprises in Bukavu, its capital city, have had to close their doors. Money no longer circulates. False denunciation followed by imprisonment is a common occurrence. At any time of night the peaceful citizen—native as well as foreign—can be roused from sleep and hauled off for questioning.

The Church has felt the heavy hand of the regime, though there is some indication that it was disgruntled, rebellious troops who were responsible for the violence meted out to priests and nuns. In any case, there is no doubt about the hate-religion campaign waged by the regime in Kivu.

Events in Kivu point up the real tragedy of the Congo that has gone almost unnoticed. As the Gizengas, Kasavubus, Tshombés and Kalonjis quarrel in the political arena, the 14 million innocent Congolese are the ones who are suffering. They will go on suffering until their political leaders listen to the voice of reason.

Negro Protests

The timing and apparent co-ordination of pro-Lumumba riots all over the world suggest strongly that they were more than spontaneous. Here at home their main effect was to mar the American Negro image, since it appeared that the Negro had allied himself with the most disruptive (if not clearly Communist) elements in the Congo. The weight of frequent headline and TV coverage can hardly be matched by Dr. Martin Luther King's sober, Christian plea for restraint, nor will the disclaimer

of authentic Negro leaders easily undo the damage done by a small manipulated group.

We may expect minorities, especially when they have been victims of very real injustice, to be oversensitive and even to go into strange alliances. Take, for example, honest anti-Communists who become linked with pro-Fascists, or equally honest anti-Fascists who unwittingly support groups with Red affiliation. What an irony it would be if the American Negro, having stoutly resisted the blandishments of communism, would now deface his excellent record by keeping bad company. While his sympathetic involvement with anti-colonialism makes good sense, he should remember that one form of racism is as evil as another.

Some good, however, may possibly emerge from the recent disturbances. The complacency among us may at last begin to recognize that not all is well within our own society. The displays of violence were applauded by only a tiny fraction of the Negro community. Yet the grounds for strong protest remain. Unemployment, for instance, hits the Negro twice as hard as the white. And isn't it an odd world indeed that makes first-class athletes like Hank Aaron, Elston Howard and Wes Covington into second-class citizens when their teams do spring training in segregated Florida? It is time to be reminded that beneath the serenity of our white-directed society there are undercurrents of deep and justified resentment.

... GUTS and Courage

The day after the UN disturbance, Oct. 16, a new segregationist organization met in Atlanta, calling itself GUTS (Georgians Unwilling To Surrender). Prominent at the meeting were Ku Klux Klan leaders and several persons indicted for the 1958 bombing of Atlanta's largest Jewish temple.

The keynote address was made by Leander Perez, guiding light of the segregationist White Citizens' Council movement in Louisiana. Mr. Perez was greeted with whoops and rebel yells when he said that the violent protests in New Orleans against desegregation "marked one of the most worthy demonstrations of a freedom-loving people." It would be interesting to discover how he defines freedom.

A more heartening note was sounded three days later, when the two Catholic Bishops of Georgia and the Bishop of Charleston, S.C., ordered pastoral letters read in all churches of both States. The Bishops roundly condemned racism, reminding the faithful that discrimination was against the teaching of the Church, and announcing that parochial schools in their dioceses would be integrated as soon as it could be done with safety to the children, and not later than public schools.

"The Church must speak out clearly," said Bishop Francis E. Hyland, of Atlanta. "In justice to our people, we cannot abandon leadership to the extremists whose only creed is their own fear and hatred." We are making, the Bishop added, "an honest effort to influence a way of life that has prevailed for many decades," and this "in a region where our Catholic population is less than two per cent."

Signs of Decay

The British Parliament has refused to pass a bill to broaden the legal grounds for performing an abortion. The bill would have permitted an abortion if two doctors certified a serious danger of one of the following: loss of the mother's life, grave injury to her physical or mental health, or major physical or mental abnormality in the child.

Anglican and Catholic Members of Parliament combined forces to stop passage of this bill. But it will undoubtedly be reintroduced in future sessions.

A vociferous and apparently growing part of the British public is sufficiently de-Christianized to support legislation of this sort. The correspondence columns of leading British journals of opinion regularly reveal a widespread ignorance of any morality other than pragmatic humanitarianism.

Thus, the controversy over the Wolfenden Report three years ago showed that many Britons see nothing wrong in homosexuality. The demand for "liberalization" of the abortion laws implies a utilitarian willingness to destroy an unborn child's life.

The defeat of the abortion bill indicates, to be sure, that a sound moral tradition persists among the British people. But the amount and kind of support given to the bill is a disturbing sign.

It disturbs us because the same demand for broader legalization of abortion will eventually be made in this country. We have no reason to believe that the decay which saps the foundations of morality is confined to the other side of the Atlantic.

Angola Stirs

A scant 300 miles separate Luanda, capital of Portuguese Angola, from Leopoldville, capital of the troubled Congo. Proximity to this hotbed of African nationalism, however, has left Angola's colonial ruler unmoved. Come what may, Portugal, convinced that Belgium should not have withdrawn from the Congo, will hang on to its largest overseas possession with blind determination. This has been Lisbon's answer to the first manifestations of native African unrest in Angola.

Portugal has been in Angola since the mid-15th century. It points with pride to the creation, in theory at least, of a genuinely multiracial society. The native in Angola (and Mozambique) has the same rights as a white Portuguese living anywhere under the Salazar regime. In fact, whites, mulattoes and blacks have been living amiably side by side for 400 years. In this respect, Portugal has been almost unique among the colonizing nations.

Moreover, Portugal is convinced that Belgium's decision to relinquish the Congo has enabled the Soviet bloc to outflank the West in Africa. Lisbon will not make the same "mistake" in Angola or Mozambique—two large territories strategically located on the western and eastern coasts of Africa.

In any other world but the world of today's Africa, these arguments would be hard to refute. This, however, is the year 1961. African nationalism is on the march. The belief that it can be stopped at the borders of Angola and Mozambique—no matter how convinced the Portuguese may be of their "civilizing mission"—we find somewhat unrealistic.

... Portugal's Empire

Some time spent in Portugal, or at least in the literature of Portugal, will go far to explain the Portuguese feeling about places like Goa, Macao or Angola. "God gave the Portuguese a small country as cradle but all the world as

their grave," proudly observed Antônio Vieira, their greatest prosateur. The elegant Portuguese monthly, *Brotéria*, gives space in every issue to the glory and grandeur that were Portugal's. We all too easily forget that in the 15th century a handful of courageous souls established the farthest-flung empire the world had known. Spain, England, and to an extent Holland and France, would rival these redoubtable pioneers.

In Portugal's show place and "Westminster Abbey," the Geronimos monastery in Lisbon, two giant sarcophagi stand near the entrance—that of a creator of the empire, Vasco da Gama, and of Luis Vaz de Camoëns, the poet who immortalized his mighty deeds. Camoëns's epic, *The Lusads*, is the classic of Portugal and celebrates others than Vasco. If Virgil had sung of "arms and the man," Camoëns would, in his opening line, proclaim "arms and the men"—a whole race of heroes.

Using the poetic fiction, but in all seriousness, Camoëns has Jupiter praise the Portuguese for achievements that make "those of Assyrians, Persians, Greeks and Romans fade into oblivion." They are only "a small part of mankind," yet they "do and dare for Christendom, and if there were still more lands to discover, they would be there too!" To those reared on the lines of Camoëns, these are not mere verses; they embody a whole philosophy of history, not easily forgotten. No wonder that the Portuguese have their own view of colonialism.

Ulbricht and Protestants

Though Germany is divided politically, neither the Catholics nor the Protestants are as yet cut in two by the Iron Curtain. The East German Catholics are still able to recognize their own bishops, most of whom live in the West. The Evangelical Church of Germany (EKID) still retains organic links with East Germany. How long this fraternal union will be allowed to persist is problematical.

The Protestants, for one, have had their warning. In mid-February, during and before the synod of EKID (a federation of Lutheran, Reform and United Churches) in Berlin, the Communist leaders roundly denounced EKID as full of "Nato politicians" serving the "militarist ambitions" of Bonn. The East

Berlin police prevented the synod from holding opening ceremonies in that sector.

The pretext for Communist attacks on EKID is that it permits chaplains to serve in the new West German armed forces. This is as good a stick as any with which to beat the Federal Republic for its Nato membership. But there is a more basic reason. No Red regime likes to have any part of its people in close contact with outside influences. East German party chief Walter Ulbricht would rather have the Protestants (and Catholics) in East Germany completely isolated and therefore at his mercy.

The synod reacted vigorously and with dignity to the effort at disintegrating German Protestantism. It said that the visible unity of the Protestant churches in the whole of Germany is "a gift and mission of God" which cannot be surrendered. Against severe handicaps, German Protestants, under the leadership of such men as retiring EKID chairman Dr. Otto Dibelius, have shown both intelligence and courage in coping with Red tactics of division and diversion.

Bonn Shares the Burden

In a desperate effort to save the devastated economies of Western Europe, the United States initiated the Marshall Plan in 1947. We probably never dreamed that within a decade the war-torn European nations would be in a position to make their own contributions to free-world security. That miracle has happened. On Feb. 18 the Federal Republic of West Germany announced that it was prepared to supplement our own foreign-aid program with an annual billion-dollar program of its own.

For some time it has been obvious that the United States could not be expected to bear indefinitely the full brunt of this burden. With the recession of 1957-58 private capital began flowing out of the country to seek growing investment opportunities in Europe. Despite an increase in American exports, the United States has been spending more money and shipping more gold abroad than it has taken in. As a result we have had to confront a balance-of-payment crisis, complicated, if not caused, by our vast foreign-aid program.

That Bonn has been willing to come to our assistance is most welcome. Undoubtedly, we would also welcome increased assistance from other nations of Western Europe. As a January report to Congress on the Mutual Security Program notes: with few exceptions the industrialized countries of the West, together with Japan, Australia and New Zealand, have been able to retrieve their prewar competitive economic positions. Consequently they now face an obligation to share in the ever expanding task of lending assistance to the less developed areas of the world. Bonn, we trust, will be the first of many capitals to rise to the occasion.

Canadian Come-On

In a sack of mail the postman brought the other day there was a letter from a Toronto brokerage house. It informed us that in case we wanted to make a barrel of money "in the current gold boom," we could still do so legally despite the new regulation forbidding U.S. citizens to own gold bullion abroad as well as at home. This is the way the scheme works.

Our enterprising brokerage firm is prepared to sell options on 100-ounce gold bars. These contracts would cost \$2.35 an ounce and run for six months and ten days (thus permitting the speculator to come under the capital gains provision of U.S. tax laws). Since the American customer would never have physical possession of the gold, but would be dealing only in contracts, he would not break the law. At any rate that's what the letter says.

It also says, of course, with no false modesty, that the options the firm is prepared to sell "offer unusual profit possibilities." In case the prospect can't multiply, it points out that if gold, now selling at \$35.26 an ounce, should go to \$80 (the highest it reached during the frenzied speculation late last year was \$41 an ounce), the holder of a \$235 option on a 100-ounce bar would make about \$4,000. The letter fails to add that the chances of anything like this happening are so slim that speculators would be better off putting their money on the ponies.

We imagine that most Americans find appeals of this kind as much an affront to their patriotism as they are an insult to their intelligence. There must be,

however, enough suckers among us to make a direct mail campaign of this sort financially worth-while.

U.S.-Canadian Relations

On Feb. 13 Neil McElroy, board chairman of Procter & Gamble and former U.S. Secretary of Defense, journeyed to Canada and tossed an economic bombshell at the Toronto Board of Trade. He proposed that our two countries form a North American Common Market. Such a development, he told his distinguished audience, "seems highly desirable, it is practical and it can be achieved."

Just 24 hours later, Donald M. Fleming, Canadian finance minister, traveled to Chicago and assured an influential group of businessmen that Mr. McElroy's bombshell was a dud. He said that a Canadian-U.S. Common Market was "in no sense a practical proposal."

Despite this exchange, which was sharp but not unfriendly, one has the impression that the atmosphere between our two countries has improved these past few weeks. President Kennedy's invitation to Prime Minister Diefenbaker to be the first of the many heads of state who will visit him in Washington no doubt helped to calm ruffled Canadian feelings. So, too, did U.S. assurances that our broadened Food-for-Peace program would not damage the world market for Canadian farm products. Similarly, several statements by prominent Canadians reassured our people on the touchy subject of trade with Castro's Cuba.

Although a number of hard problems remain, we can all hope that these will yield in time to a display of traditional friendliness and common sense on both sides. As Mr. McElroy reminded his Toronto audience, we're in the Cold War together.

Onward, Christian Trenchermen

The French have a proverb: "The soup makes the soldier." Such homely wisdom, we fear, is often scorned in Catholic institutions where warriors of the faith are readied for the fray. Allowing for low budgets, how many rectories, seminaries and schools seem to entrust the fearsome possibilities of the kitchen to unimaginative, untrained and hurried cooks whose culinary ideas

could easily be enshrined in a few proverbs that sum up an unduly penitential ideal? To wit: "Little meat and much tablecloth maketh a prayerful monk"; "From good meals with short graces rise lazy curates and fat pastors"; "A well-fed collegian is the devil's tidbit."

Is anybody ready for action against the culinary crimes that are done in the name of religion? Yes. Publisher J. F. Wagner, Inc., has just issued a *Catholic Food Manual* (as opposed to a secular cookbook, mind you). Herein, for \$12.95 plain, parish housekeepers, valiant nuns at the convent range and all such guardians of the Catholic institutional kitchen can find 448 pages of clever stratagems whereby the inner man may be renewed unto the unending struggle with world, flesh and devil. Twenty-two chapters are said to yield 1,000 formulae for turning turnips into truffles and endowing the monastic stockpot with the simmering tastiness of a Parisian soup tureen.

We're all for more attractive cuisine within Catholic institution walls. To coin a proverb, "A merry meal maketh a happy warrior." But as blind Homer saw long ago, those who are first at the banquets are sometimes last to man the battlements. It still remains to be proven whether a Catholic food manual can lead to more zealous "dialogue," better ecumenical bridge-building or effective penetration of the soft underbelly of the kingdom of Satan.

Reviewers' Rhubarb

To play on a well-known dictum, we may say "après Greene le déluge." Every time Graham Greene produces a novel, and especially when the new book is another of his delvings into the problems of modern man faced with his ultimate destiny, the floodgates open and the moiling waves of criticism are something awesome to behold.

Here is a sampling of what greeted *The Burnt-Out Case* (see AM. 2/18, pp.

671-72). The con's have been the N. Y. *Times* (Feb. 13): "Greene regularly tackles themes beyond his capacity to convert them into successful fiction"; *Newsweek* (Feb. 20): "Greene's virtuosity is here almost blatant. More Greene than gold"; the London *Spectator* (Jan. 20): "It has only a theology, of which . . . we can all make exactly what we like."

Among the pro's we find the N. Y. *Times Book Review* (Feb. 19): "This [is] a very appealing novel, wise, gentle and sympathetic"; *Time* (Feb. 17): "It sets up echoes in the mind like the imagined ringing of a leper's bell"; Book-of-the-Month Club *News* (February): "This is a book that will appeal to those thoughtful readers who are seeking a real work of literature."

The most curious comment was by Patrick O'Donovan in the *New Republic* (Feb. 20): "It could be read simply as a novel—and then it remains superb." This gem sparkles after such gratuitous phrases as "the cold eye with which

Action on Metropolis

THE DECADE of the 'Sixties promises to be America's first truly urban decade. Catholics, as a religious group, are heavily concentrated in our metropolitan areas. They must be ready, then, to play a key role in the rapidly developing field of urban affairs. Conscious of this responsibility, the Washington (D.C.) Archdiocesan Council of Catholic Men chose metropolitan problems as the theme of its fourth annual convention, February 11-12.

The Washington meeting set a high standard for diocesan organizations in other parts of the country. To the best of my knowledge, it pioneered in bringing Catholic laymen together under Church auspices to grapple with the thorniest issues of urban renewal and development. To be sure, Detroit and Chicago, among others, had witnessed gatherings of Catholic clergy for the purpose of studying urban problems and opportunities. But this was certainly the first time laymen participated in such numbers and under such able leadership.

The 300 representatives of the Archdiocesan Council took their keynote from a remark of Msgr. George L. Gingras, a priest appointed by Archbishop Patrick A. O'Boyle to oversee and interpret Catholic interest

in local renewal and urban planning. Msgr. Gingras told the conferees:

The variety of changes in the city and its urban population, as well as the new problems of the vast world of suburbia, should be of interest to every well-informed Catholic layman. . . . Each person has, in society, his personal responsibilities, but he also has a responsibility toward his neighbor. . . . From this stems concerted action for the common good.

Another special feature of the convention was the use made of talented professional planners and housing experts attached to various Federal agencies in the District of Columbia. With their help and the enthusiastic support of the headquarters of the National Council of Catholic Men, the program scanned the entire expanse of regional planning and then concentrated on the problems and consequences of redevelopment projects.

One highly interesting discussion during the sessions centered around the showpiece renewal work going on in the southwest section of Washington. Rev. Robert G. Howes, housing expert for the Diocese of Worcester, Mass., and a graduate of the top-flight planning school at the Massachusetts Institute of Technology, repeated his previously expressed criticisms of the operation. In particular, he hit at failure to offer real alternative housing to displaced families

MR. CLARK, staff member of the Philadelphia Human Relations Commission and author of *Cities in Crisis* (Sheed & Ward, 1960), attended the Washington conference he describes.

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Greene regards his own faith." Some critics insist on analyzing Greene's own spiritual status through his fictional creation. This is rash judgment of the man and not a review of his work.

A Clear, Legible Hand

Ours is a paradoxical age. Clever men are constantly inventing new instruments of communication, yet all the while communication itself is becoming a lost art. We all complain that Johnny can't read and Mary can't spell, and even graduates of teachers colleges can't compose a simple sentence. But isn't it time that somebody also made a squawk about atrocious handwriting?

Cacography (illegible script) is such a widespread practice that if the typewriter were suddenly to vanish, the business of written communication would probably grind to a halt.

Everybody knows that medical personnel are fair game for this sort of criticism. We've all heard of the inde-

cipherable prescription which the patient used to see the World Series; he finally gave it to his daughter, who used it to wangle a private audience with the Pope.

Unfortunately, this is only too sick a joke. The February issue of *Medicine at Work* notes that in one large hospital, in a seven-month period, there were 178 medication incidents largely attributable to illegible handwriting. No wonder Mount Sinai Hospital in New York City has introduced a pilot penmanship course. Its ultimate aim is to improve the handwriting of medical personnel.

Medical errors due to careless scrawling are only some of the more poignant effects of wretched chirography. Miserable penmanship causes monetary losses in business. It wears the patience of those who must waste valuable time trying to "unscrew the inscrutable." And alas, many a lover loses his beloved because an unreadable envelope ends up in the epistolary rubbish heap of the postal Dead Letter Office.

One more headache for our harried schools. They must learn that a clear hand, like a simple sentence, is a vital key to the world of communication.

Established Unbelief

The Toledo, Ohio, chapter of the American Civil Liberties Union has been distributing a pamphlet which makes this interesting pronouncement: "The public schools must remain a secular institution, for the future of freedom depends upon the cultivation of the love of learning unhampered by any restrictions of dogma or creed."

It comes as no surprise to learn that one of the authors of the pamphlet is the Rev. Waldimar Argow of the First Unitarian Church of Toledo. But we are mildly surprised that Mr. Argow does not realize what he asks of us. He wants us to agree that the Unitarian version of "the free and inquiring mind" is our established religion and the public school is its temple.

Gingras

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and a tendency to stress increased tax returns and maximum profits rather than the solution of housing and renewal needs in the nation's capital.

Not all the professionals agreed with this indictment, however, and William Finley, director of the National Capital Planning Commission, stated that he could not accept Fr. Howes' analysis of the southwest Washington program. This and similar discussions held the careful attention of the audience.

Excellent exhibits of renewal models and plans served to stimulate many an informal debate during the two days of the meeting. A film on neighborhood decay, sponsored by the American Council to Improve Our Neighborhoods, also provided instruction and an occasional welcome touch of humor.

RESOLUTIONS which were drawn up affirmed the need for full Catholic participation in programs of urban renewal and neighborhood organization. Especially significant was the resolution embodying a social maxim that will have increasing importance as housing programs multiply around the country: The family is an institution, not a collection of accidentally attached individuals; agencies and programs must therefore shape the urban environment with full understanding of the institutional aspects of family living.

Beyond question, the high light of the conference weekend was a talk by Washington's Archbishop

O'Boyle. Incisively and forcefully he uttered a moving plea for zealous involvement in urban social affairs. Even more moving was his expression of uncompromising solicitude for the victims of the city's social ills. He carefully itemized the immediate concerns facing Catholics in an urban setting: the maintenance of human dignity and the service of human needs through planning and renewal; the assignment of top priority to family needs and those of the poor; provision for the aged in housing programs; the rescue of large families from housing exploitation and neglect; the opening of housing opportunities to all minority families.

Among other decisions arrived at by the lay conferees was one to appoint a committee of five to aid Msgr. Gingras in developing sustained and informed Catholic civic interest in urban affairs. The Archbishop, however, went his ardent laymen one better. He announced his determination to have a full-time lay staff member in the archdiocese to sustain and co-ordinate such Catholic interest.

The delegates went away enthused, poring over brochures and reading lists. Their new eagerness to join their fellow citizens in mastering the metropolis will, no doubt, be shared by lay Catholics in other population centers. They in turn will come to see the challenge to Catholic social consciousness and apostolic initiative in the ever-widening pattern of rapid urban change.

DENNIS CLARK

Washington Front

MR. NIXON'S FUTURE

RICHARD M. NIXON, according to press reports, intends to remain the leader of his party. He expects to write and speak on current political issues. He may run for Governor of California with the hope of providing himself with a firm political base of operations. Later, perhaps in 1968, he will again be a candidate for the Presidency.

The plans look reasonable enough. Mr. Nixon nearly won in 1960. He can expect fellow Republicans to look to him for leadership and grant him a second nomination. Today he has the loyalty of a majority of the rank and file of the party. The internal squabbles of the California Democrats plus the demonstrated political ineptness of Gov. Pat Brown brighten his outlook for victory in California.

His plans are reasonable. Still, serious obstacles stand between his plans and their fulfillment. President Kennedy almost certainly is going to be difficult to defeat in 1964. His moderation in domestic policy has lessened the fears of some of his critics. His flexibility is a clear political asset. He will have a strong party organization behind him. Only foreign policy and civil rights represent areas of possible danger to his popularity.

Such an analysis of President Kennedy's prospects

may have been behind Nixon's hint that he will stay out of the race in 1964 and re-enter four years later. The difficulty with this plan is that someone else may take over leadership of the Republican Party after 1964 by the mere fact of having been its candidate that year. The new man will develop leverage for the 1968 convention—unless, of course, he is badly mauled by Kennedy in his 1964 bid.

In the meantime Mr. Nixon's return to California politics carries no guarantee of success. True, Democrats are divided and their leadership is vulnerable, but Republican forces are not united and some party leaders are strongly opposed to the former Vice President. Besides, Democrats outnumber Republicans in California by a wide margin. Even if he wins in 1962, another victory must be won in 1966 if Nixon is to be eligible for the top spot in 1968.

Historical experience offers little comfort to Mr. Nixon. In the years since 1860 defeated candidates have fared badly in their second attempts. Only Grover Cleveland managed to win after one defeat and he had already served one term. There is no precedent for a candidate losing, then skipping a campaign and once more running, except in the case of the ill-fated third race by William Jennings Bryan in 1908.

Richard Nixon has never been one to retreat in the face of odds. The problems facing him, however, are very real. He will need all of his political acumen and a large dash of luck to carry out his long-range plans to gain the White House.

HOWARD PENNIMAN

On All Horizons

FOR TOTAL SOBRIETY • The Calix Society was organized in 1947 to help combat alcoholism through the religious approach. The organizers, themselves members of Alcoholics Anonymous, stress they do not duplicate A.A. or conflict with it. A leaflet, "Program of Prayers," for the use of alcoholics and their families, as well as further information, can be had on request (Calix Society of St. Stephen, 2211 Clinton Ave., Minneapolis 4, Minn.).

NEW AFRICA • A Seminar for African Leadership Training, to be held Aug. 19-27 at Xavierian College, Wash., D.C., will gather Catholic African graduate and undergraduate men students to discuss the role of the Catholic in the new Africa. The sessions are sponsored by the Foreign Visitors Office, NCWC. Registration limited; application forms and requests for financial aid (deadline,

March 8) available from SALT, Woodstock College, Woodstock, Md.

TEACHING BROTHERS • The *Proceedings* of the first Franciscan Brothers Educational Institute, held last May on the topic, "The Theological and Liturgical Meaning of the Teaching Brothers' Vocation," is now in print (St. Francis College Press, Brooklyn 31, N.Y. \$1).

MRA CRITIQUE • Fr. Joseph Christie, S.J., British controversialist and AMERICA corresponding editor, is the recent author of *Moral Rearmament*, a brief analysis (Catholic Truth Society, 38 Eccleston Sq., London, S.W.1. Single copy, four pence; foreign postage extra).

FILLS JFK'S MISSAL GAP • When attending Mass in Middleburg, Va., President Kennedy, along with the rest

of the congregation, was reminded not to walk off with the special pocket missals provided. As a result, the enterprising publishers put the President on their complimentary list. The missal, designed to facilitate lay participation, is edited by the Benedictines of Conception, Mo., and issued for each month by the Altar & Home Pocket Missal, 61 Hudson St., Hackensack, N.J. (20¢ each).

JOURNALISM SCHOOL • A six weeks course for teachers of high school journalism and moderators of school newspapers will be given this summer by the Communications Arts Dept. of Fordham Univ., New York 58, N.Y.

THE SCRIPTURES • An unpretentious but informational bulletin for teachers of religion, as well as for others interested in the fast-developing field of biblical scholarship, is *Current Scripture Notes*, issued four times a year by Rev. J. A. Crispino, S.M. (Marist College, 3875 Harewood Rd., N.E., Wash. 17, D.C. \$1 yearly).

R.A.G.

Editorials

The UN and the Congo

THERE COMES a time when even the most experienced of world statesmen must find there is nothing left but to throw up their hands and utter a despairing "You can't win." The sticky Congo crisis is a perfect embodiment of the futility that so often makes impotent the best of intentions. In the Congo the two forces that have done the most to create an independent nation have had to share the blame unjustly for the chaotic situation that has prevailed since last July. The assassination of former Premier Patrice Lumumba was the signal for Communist-inspired picketing of Belgian embassies in most of the capitals of the world. Meanwhile in New York, the UN, in the person of Secretary General Dag Hammarskjöld, has had to endure a new round of insults for its "irresponsibility" and "culpability" toward the strife-torn Congo.

Belgium has made its mistakes in the Congo. Perhaps its most serious has been its failure adequately to prepare the Congolese to assume the responsibilities of sovereignty. Granted that lack of preparedness, it might have been wiser had Belgium decided to weather the storm of Congolese nationalism and to hang on for a few more years in the role of colonial master. At the same time, it is well to remember that Belgian colonialism yielded to world opinion and withdrew from the Congo. Indeed, had the terms of the pact by which Belgium granted independence to the Congo been carried out to the letter, the situation would have been far different today.

The treaty of independence provided for continued Belgian economic assistance and a sufficient corps of administrators to insure the training of the Congolese and the smooth transfer of authority. Only Belgium was in a position to supply experts familiar with Congolese problems. Unfortunately, anarchy prevailed almost from the very moment of independence. The Lumumbas with their "hate-the-whites" ideology rallied against the Kasavubus and the Tshombés as they sought to further their own political ambitions. As a result, the new Congo never had the chance to become a national entity. It is a fragmented state for which the followers of Patrice Lumumba, who even now openly court Soviet aid in Oriental and Kivu Provinces, must bear the major share of responsibility.

The UN courageously plunged into the maelstrom last summer. But the world body made its mistake in not giving itself an authoritative mandate. The UN was to bring order out of chaos but it was not to interfere in the internal political affairs of the Congo. It became a spectator. What was needed was a mediator with enough moral influence to bring the warring factions in the Congo to their senses.

The urgent need for stern UN action was emphasized

on February 20 with the announcement that six Lumumbist political leaders had been executed in Moïse Tshombé's Katanga Province. The murder of Patrice Lumumba brought civil war close to the Congo. Moreover, it encouraged the Soviet Union to threaten intervention on the side of Lumumba supporters. Now that bloodshed seems to have become the accepted manner of besting political rivals in the Congo, these twin dangers are more imminent than ever before.

Stern UN action will, of course, lay the organization open to new charges of "imperialism" in certain quarters of the world. The UN, however, cannot afford to yield to what columnist Stewart Alsop has called the "inferiority complex" of the West. We are so frightened of being labeled "imperialist" that we go stiff with paralysis when a situation arises involving one of the newly independent Afro-Asian nations. There is far more at stake here than the mere sovereignty of the Congo. The peaceful development of all Africa may hang in the balance. Indeed, the peace of the world may be in jeopardy. If the only stern action able to preserve the peace is force, then let the UN use force.

Right to Educate

THE EDUCATIONAL SYSTEM of the United States, we are told, faces a financial crisis. Vast sums of money must be spent for the needed expansion of our schools on all levels—primary, secondary, and higher.

President Kennedy has recommended a Federal program of aid to schools and colleges costing \$5.7 billion over three years, including \$2.3 billion in grants to the States for classroom construction and/or teachers' salaries in public elementary and secondary schools.

Last week we expressed our doubt whether the States and local school districts are really unable to expand their public schools without Federal aid. But we do not deny that these schools will need and should have large amounts of money.

But, whether it is done on the Federal, State or local level, the expenditure of large governmental funds creates another crisis affecting the right to educate. The American people must face and resolve this crisis, too.

We begin with the parent's natural and constitutional right to educate his child. This is basic in a free society. As the Supreme Court said in 1925 in *Pierce v. Sisters* (268 U.S. 510):

The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right coupled with the high duty, to recognize and prepare him for additional duties.

But the state will effectively coerce the parent into sending his child to public schools if it follows a policy of spending the enormous sums, which we are told are needed today, on public education only.

To raise these sums, government must tax. That is to say, government must take money from the head of a family and distribute it for educational purposes. By taking money, government decreases the parent's ability to pay for his child's education out of his own pocket. If government insists that it may spend the public's money to foster education only in public schools, it in effect compels people to send their children to those schools. The heavier the burden of taxation, the more this is true.

Of course, the constitutional right to send one's children to the school of one's choice will remain. But for the average taxpayer it will be a purely formal right. We all know Anatole France's famous remark about "the majestic equality of the law, which forbids rich and poor alike to beg in the streets and to sleep under bridges." Might not a similar remark be made about a system of government which guarantees to all parents the right to send their children to private schools which only the rich can afford?

"The power to tax is the power to destroy," said Chief Justice Marshall. Our government, Federal and State, can destroy even tax-exempt schools by taxing the parents on whom those schools depend. Government will do just that unless it accepts the principle that the distribution of educational funds must do justice to the parents of all children in all schools.

Anniversary of a Neighbor

MORE THAN ONE tie links the editors of this Review to the Protestant biweekly, *Christianity and Crisis*, whose editorial offices stand within a stone's throw of our own on Manhattan's West Side. Not, to be sure, that we often feel compelled to measure the distance by heaving even a verbal pebble in the direction of our distinguished contemporary. In fact, we mention the proximity of this "Christian journal of opinion" simply to lead up to an expression of genuine gratification over our neighbor's 20th anniversary.

Christianity and Crisis came into existence at a distinct juncture in world history and in response to a specific threat to the nation, to Western culture and to those values we commonly identify as Christian. Twenty years later, it continues to address itself to problems as real as were the threat of Hitler and the peril of isolationism in the early Forties.

Over the years since its founding, the interest of its editorial board (drawn largely but not entirely from the faculty of Union Theological Seminary) has embraced a broadening range of topics. In particular, since 1956 and with the designation of Wayne H. Cowan as managing editor, *C. & C.* has taken a new lease on life. And with this new vitality has come an expansion of its horizons. As an editorial in the April 16, 1956 issue put it, *C. & C.* would attempt to explore everything on contemporary horizons:

... not only in politics and economics, but in the modern novel, the contemporary theatre, the world

of art, and the very important mass media of television, radio and motion pictures.

Characteristically, the same editorial stated that first efforts under this wider mandate would "of necessity be modest." Yet the public impact of this relatively small publication—its issues average eight to twelve pages; its current circulation hovers around 8,500—in all probability exceeds that of any other organ of Protestant opinion in the country.

What is the source of this influence? For one thing, *C. & C.*'s editorial board includes many of the most profound contemporary Protestant thinkers. In addition, their temperate, thoughtful and eminently fair approach to pressing issues of the day guarantees them a hearing in circles where such an approach can have maximum effect. Certainly such an approach will be needed more than ever in the years immediately ahead. As the lead editorial in *C. & C.*'s anniversary issue of February 6 notes, the journal enters its 21st year "with the start of a decade that requires new patterns of thinking and new policies" in national life.

Over the years, the editors of *AMERICA* have occasionally found themselves at odds with their opposite numbers in the *Christianity and Crisis* office at 537 West 121st St., New York 27, N.Y. Such, inevitably, will be the case with respect to some issues yet to be faced. Happily, however, we have also known wide areas of agreement about a great number of political, economic and social issues. No one in the American Catholic community will easily forget, for instance, the spirit of fair play so nobly exemplified by *C. & C.*'s distinguished co-chairmen, Reinhold Niebuhr and John C. Bennett, during the recent Presidential campaign.

As *AMERICA* gets ready to enter its 53rd year, it rejoices in the anniversary of a good neighbor. We stand convinced that the months and years ahead will inevitably make greater demands on men of good will everywhere. This conviction lends urgency to our prayerful hope that as neighbors we may jointly arrive at greater mutual understanding and a sense of common concern despite those differences of theological and ethical commitment which continue to separate us.

Sacrifice or Satisfaction

THAT HUMAN NATURE shrinks from sacrifice is a truism we are never more aware of than during Lent. Only when we face up to the call to do penance for our sins and those of others, do we realize the mastery that self-love maintains over us. When, by a supreme effort of our higher self, we tear ourselves away from those enslaving ties, the wrench makes the spirit groan.

The vast apparatus we have built up within ourselves to pay court to the Ego is a formidable one that never ceases to amaze the clinical observer. It takes the austere challenge of sacrifice to break through our tangled web of self-deception and self-justification in which we magnify the grain of truth in our errors and the ounce of goodness in our vices, while we reverse the process

of judgment for those who stand in our way. In the vast and complex process of human decision, the one that is forced upon us against all our desires is likely to be the one most in accord with our true interests, because wrested from the vicious hands of vested personal interests. "Too little and too late," words of tragic import, stand for willful blindness and inexcusable procrastination, whose father is selfishness.

It is consoling to note that, if Lent will not make us fast, excess weight and cholesterol will. We can be thankful for such small aids to our ascetical life. But why can't we draw equal profit from certain problems on the national scene? Take the current recession. At a time of national emergency and crucial decision, it would seem natural that the spirit of sacrifice would manifest itself in the nation and be urged upon us by our leaders. (In fact, didn't we hear some passing reference in this connection in the Inaugural Address?) Yet, by the accepted methods of our day, policies are being framed, legislation proposed and executive orders issued which, to all appearances, are designed not to count on sacrifice but to cater to the demands of each and every segment of our society. The reason given is simple: we cannot sacrifice; we must spend. Not sacrifice but satisfaction is the way out of the recession. As one Washington correspondent has summed up the situation: "The new economics doesn't square with the old ethics."

There is surely still need for austerity even in the "new economics." The situation is not yet so far gone that we must urge President Kennedy to call a day of national humiliation, as was done in the days of the "old ethics." For the moment, the season of Lent seems to be the only reminder that there is no royal road out of our personal or national problems—or world problems, for that matter—except the road of renunciation.

Closer Scrutiny

IF HE WERE quite deaf, a casual visitor to the UN General Assembly could easily imagine himself attending a session of the legislative body of a single nation. Apart from a scattering of exotic garbs, and in the absence of shoe-thumping or fist-swinging guests, the august body seems urbanely united in costume and custom. A blind visitor, of course, would quickly sense a disunited world forum, hearing France berated in French, England in English, China in Chinese—with all this disharmony instantly and electronically made available in other languages. For though our world is today shrunk as never before, and is in some ways one, with the disruption of old empires its deep disunion is felt more sharply than in the past.

As long as technology and political astuteness gave us a power advantage, we of the Western world could acquiesce comfortably in our superiority. Recently, however, we have become aware of other patterns of life and have accepted them as more than naive and underdeveloped. The danger now is rather that we will unwarily put down as better whatever is simply non-

Western. And when, as commonly happens, the Japanese or Indian theater visits us and a Thailand or Han dynasty art exhibit displays esoteric treasures, our critics incline to rhapsodize with indiscriminate zest.

A serious attempt to reach some balance between self-vilification and chauvinism began last month in the first issue of *International Philosophical Quarterly* (Fordham University, New York 58, N.Y.). Without supposing that all systems of thought can be equally valid or homogenized into a false unity, the editors of *IPQ* are aiming at a world-wide communication of attitudes and ideas, especially between the great cultural blocs of East and West. No single philosophy is likely to have a monopoly on truth; rather, all the major traditions are in some way complementary and can be mutually enriching. The question of how this can be done is examined by Fr. Thomas Berry, C.P., in his challenging article, "Oriental Philosophy and World Humanism." (Philosophers will be happy to know that *IPQ* already numbers approximately as many subscribers as other such journals.)

For a long time—perhaps we should say, from the beginning—missionaries have been troubled by much the same problem. Can an Asian or an African, they wonder, become Christian without giving up what makes him Asian or African? The theoretical answer is easy. The real problem is rather: *how* can this be done? Missiology is the science that studies this, with the converging help of history, anthropology, ethnology and comparative religion.

A recent (No. 1, Vol. 8 [1960]) issue of *Rythmes du Monde* (obtainable from Périodica, Inc., 5090 av. Papineau, Montreal 34) takes up the touchy matter of adapting the liturgy to mission lands. Cardinal Agagianian, director of Catholic missionary effort throughout the world, is quoted in a frank and basic statement: "To the extent that they are not opposed to faith or morals, the cultural values of non-Western civilizations must be respected by the missionary." It is not just a question of our being tolerant. Following the sound principle that "grace builds on nature," the mission-minded Christian needs deep understanding of other nations' ways of life and thought, their inner psychic structure.

This East-West discussion has received fresh light from the British monthly, *Blackfriars* (34 Bloomsbury St., London, W.C.1). In the July-August, 1960 issue the eminent Oxford professor R. C. Zaehner bewails our failure to achieve "cross-fertilization of minds." He reminds us that Asia has been the cradle of all world religions, and in Eastern religious thought he sees preparations for Christ, since "all the highest insights of the more ancient religions meet in Christianity." In the October issue, Dom Bede Griffiths takes up the specific question of India and the Church. After some years of missionary experience, he believes that the contemplative life may eventually provide a meeting place, where "India will find the answer to her own quest for God in Christ. It must come as the fulfillment of her own tradition, the end to which by secret ways God has been leading her from the beginning of her history."

Bigness in Government

Benjamin L. Masse

WHEN PRESIDENT KENNEDY took the oath of office last January, he became the chief executive of the biggest governmental establishment in the world. Only the rulers of the Soviet Union, and perhaps of India and Red China, could boast that they ran a comparable show.

According to Sen. Harry Byrd's Congressional Joint Committee on Reduction of Nonessential Federal Expenditures, the Federal Government had 2,356,720 civilian employees at the end of 1960. In addition, it employed abroad about 170,000 foreign nationals. Even the payrolls of such sprawling private enterprises as the Bell Telephone System, General Motors and Standard Oil of New Jersey appear small in comparison with the \$12 billion which Uncle Sam annually pays his civilian employees.

As one would expect of such a huge employer, the Federal Government has mammoth assets. The House Committee on Government Operations reported not long ago that the Government possessed real and personal property worth \$276 billion. The chairman of the committee, Rep. William L. Dawson, noted, however, that since most of the items listed were valued on the basis of acquisition costs, the \$276-billion figure was a gross understatement of the Government's assets. The land on which the White House stands, for instance, all 18 acres of it, was valued for the committee's inventory purposes at \$1,000, which was what the land cost originally. Similarly, only the modest figure of \$17 million was put down for the U.S. Military Academy at West Point. Today, according to recent estimates, the buildings and the 16,011 acres of land at West Point could not be replaced for less than \$141 million. Approximately what the Federal Government is really worth won't be known until a year from now when Mr. Dawson's committee hopes to bring the inventory into line with present rather than acquisition values.

Even so, if the Federal Government were operated on business principles and kept a balance sheet the way corporations do, it would be highly solvent today. Though understated, its assets almost equal its debt of \$286 billion. Mr. Kennedy inherited a going concern.

He also inherited the biggest "peacetime" budget in the whole history of the world. According to estimates which former President Eisenhower sent to Congress on January 16, the Government will take in during the fiscal year beginning next July 1, mostly through taxes, the

more or less incomprehensible sum of \$82.3 billion. It will spend \$80.8 billion. Even the Russians, who like to pretend that they're first in everything, cede the primacy here to the United States.

This is the sort of statistical summary that inspires Sen. Barry Goldwater, the popular, undisputed leader of the nation's embattled "conservatives," to make speeches and write books about our impending doom. Not that the junior Senator from Arizona should be numbered among those unreconstructed individualists who drool at the mere naming of Calvin Coolidge. He doesn't regard *every* post-Coolidge measure adopted by Congress to civilize laissez-faire capitalism as an inexorable step toward socialism. Neither is the handsome Senator one of those primitives who sigh nostalgically for the bucolic bliss of the early days of the Republic. Despite his fondness for Thomas Jefferson, Mr. Goldwater knows that the 13 original colonies strung along the Atlantic seaboard have grown into a mighty continental nation, and that a governmental apparatus that was adequate for the needs of three million people no longer suffices for a world power of 180 million. Although the Senator strongly holds that government in this country is too big, he is perfectly willing to concede that it has to be considerably bigger than it was in the days of William McKinley.

What Mr. Goldwater is emphasizing at the moment, as was clear in his encounter a few weeks ago with Sen. Eugene McCarthy on CBS's "Face the Nation," is that governmental power in the United States is dangerously distributed. He is frightened by the growth of the Federal Government over the past thirty years, seeing in it not merely a betrayal of our constitutional system, but a threat to individual liberties. Because State and local government, he argues, is closer to the people, they can control it effectively and take whatever precautions may be needed to prevent encroachments on their individual freedoms. The Federal Government is so remote from them, on the other hand, that they cannot easily supervise its operations and are, consequently, largely at its mercy.

Since we have seen in our own times the dreadful consequences of concentrating power in a centralized state, Senator Goldwater's position should not be casually dismissed. Even though his philosophical underpinnings seem wobbly—sunk as they appear to be in the morass of 19th-century liberalism—history furnishes so many warnings against the concentration of power in society that no cry of alarm on this score should be airily disregarded.

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To say this much, however, solves nothing. Even the most rugged of individualists needs central government of some kind, if only to enable him to carry on in reasonable security his enterprises at home and beyond the seas. The question is the amount of power the people can safely and prudently give the government for the discharge of the duties they wish it to perform. This is a problem to which modern men have given considerable thought. Two centuries ago they evolved a criterion of sorts which was thought to provide a wise rule in the matter. "That state is best which governs least," said the men who made the intellectual revolution of the 18th century and the industrial revolution of the 19th. Let the state be a "passive policeman," they explained, intent on maintaining public order and protecting private property, and let it not do much of anything else. The enlightened self-interest of individual citizens will see to the rest.

UNDER HEAVY ATTACK even in the 19th century—by Pope Leo XIII, among others, in his encyclical *On the Condition of Workers*—the "do nothing" state collapsed in the 20th century. In the nature of things it could last only so long as laissez-faire capitalism lasted, for the liberal state was the complement of a self-regulating market, divorced from social controls, in which the price of labor, land and money was determined solely by the law of supply and demand. When the self-regulating market, undermined by World War I as well as by its own excesses, crashed in the great world-wide depression of the early 1930's, governments everywhere rushed to the rescue. The Fascists extended their hold in Italy and the Nazis took over in Germany. France, Britain and other Western countries accelerated the movement toward what we now call the "welfare state." In the United States Franklin Roosevelt rode to power on the New Deal. Scarcely a century after it came to full bloom in Britain, the laissez-faire state was dead.

At the opposite pole from the liberal state is the totalitarian state, a political arrangement in which the state is regarded as the supreme, all-encompassing factor in society, the source of all rights and arbiter of all duties. Such was the German state under Hitler and the Italian state under Mussolini. Such is the Soviet state today under the dictatorship of the Communist party. For the principle of individual freedom, the totalitarian state substitutes the authority of the collectivity. "The nation," stated the official Fascist program, "is not merely the sum total of living individuals . . . but an organism comprising the unlimited series of generations of which individuals are merely transient elements."

This de-emphasis of the individual has consequences for the economic as well as for every other phase of life in totalitarian societies. In all such societies the free, self-regulating market is supplanted by a government-planned or controlled economy.

All contemporary democratic societies are striving to follow a middle way between the liberal and totalitarian states. In practice, this way is based on a principle enunciated a century ago by Abraham Lincoln. "The government," he said, "should do for the people only

what the people cannot do or cannot do so well for themselves."

The same principle, or something greatly like it, is a keystone of Catholic social teaching. In his encyclical *On Reconstructing the Social Order*, Pope Pius XI explained it this way:

As history abundantly proves, it is true that on account of changed conditions many things which in former times were done by small associations cannot be done now save by large associations. Still, that most weighty principle, which cannot be set aside or changed, remains fixed and unshaken in social philosophy: Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do.

The Pope called this principle the principle of "subsidiary function."

Basically, of course, these three concepts of the role of government in society reflect conflicting ideas of human nature.

Those who dreamed up the nightmare of the liberal state—and gave it a rationalistic and even a religious coloration—exaggerated the individualistic aspect of human nature to the point of caricature. It was no accident that the "rugged individualist" became the hero-type of the economic liberals. Their error lay in ignoring the equally important social side of the human personality. The law of the jungle—the survival of the fittest—cannot be the law of human society.

In revolting against economic liberalism, the totalitarians swung to the other extreme. To them all the individualistic impulses of human nature are antisocial. These must be eradicated, or at least thoroughly subjected to the needs of society. By making selfishness the dynamo of the economic machine, the Liberals cheapened the dignity of the human person. The totalitarians utterly destroyed it. In the totalitarian scheme the individual is reduced to a statistic, or an incident in the history of a class or a race, or a cog in a vast bureaucratic machine.

Those who approach state power from the principle of subsidiary function recognize that the human person is both an individual and a social being. The individual finds his perfection in and through society, without, however, being absorbed by it. The state exists to defend his dignity and provide the climate and organization in which he may develop his potentialities. On the other hand, the individual disciplines his selfish instincts by concerning himself with the common good of society and striving, either alone or as a member of a group, to foster it. In this wise the individualistic and social aspects of human nature are reconciled, with the emphasis shifting from the individualistic to the social and back again as circumstances dictate.

Now unless Senator Goldwater is a more orthodox economic liberal than some of his supporters realize—especially his Catholic supporters—unless he regards the

state as a purely negative and repressive institution, refusing to concede it any positive or creative function, the argument between him and a traditionalist like Sen. Eugene McCarthy is not over the soundness of the principle of subsidiarity but over its application. The question is not whether the Federal Government has an important role to play, but rather how important, in the light of 20th-century conditions, that role should be. If this were more clearly understood than it appears to be by earnest States' Righters, misnamed "conservatives," and assorted blind worshipers of the vanished past, the air would be cleared for some rational and productive debate.

The meaningful job, then, that has to be done today—a job that is always in order—consists in examining the activities of the Federal Government with a view to ascertaining whether they are justified according to the principle of subsidiarity. Is the Government involved today in undertakings which the citizens are able to do for themselves? Is it performing tasks which States and local governments are competent to discharge? Is it engaged in affairs which might better be left to organized groups of citizens—workers, farmers, businessmen?

It is in striving to answer questions such as these, rather than in sterile lamentations over the bigness of government or in futile warnings against "creeping socialism," that the responsible citizen should find a

fruitful outlet for his civic energies. And having come to some determination about the functions of the Federal Government, the citizen can then direct his interest to the abiding problem of the quality of the Government's performance. With what competence (I do not say efficiency, because efficiency in government and efficiency in business are different things) is the Government discharging the duties which the citizens, through their Congress, want it to undertake?

Throughout the world there exists, and has existed for two generations now, a strong tendency toward the expansion of government activities. This expansion will almost certainly continue because the factors favoring it—the revolution in communications and transportation, the large increase in population, the rapid growth of industrialism and urbanization, the dangerously unsettled state of world affairs—will remain operative for some time to come. Unless the Cold War ends suddenly, or there is a major agreement on disarmament, President Kennedy will leave to his successor, four or eight years from now, a larger establishment than the one he inherited. The bread-and-butter problem consists, not in trying to stop a rise in Federal spending (since that is impractical), but in assessing the possibility of stabilizing or reducing the amount of Federal spending *relative* to State and local spending. A consideration of that question must be left for a future article.

Unesco: Guardian of New Nations

Paul K. T. Sih

THE RECENT deplorable situation in the Congo has brought the United Nations to a new crisis. The Soviet Union, seizing on the slaying of Patrice Lumumba as a pretext, has intensified its drive against the UN. In a formal manner the USSR has demanded the immediate removal of Secretary General Dag Hammarskjöld, knowing full well that his removal would leave the UN in a desperate situation, for no agreement on a successor would be possible at the present time.

Now more than ever we must realize the supreme importance of the UN and its associated international organizations as instruments in preserving world peace and assisting the new nations in their years of perilous transition. It is clear that a challenge is being laid down to the entire world. The USSR, if it cannot rule these international institutions, intends to destroy them—at least in their present form. Thus it becomes supremely

important that there be widespread public and official understanding and support of these international organizations if they are to survive. Survive they must!

I am myself convinced that these world organizations can survive. They can also meet the challenge of the USSR and fulfill the purposes for which they were instituted. I am concerned here particularly with Unesco and its function as the guardian of the new nations.

Recently I attended the 11th General Conference of Unesco, which was held in Paris in November-December, 1960. It was clear from the beginning that this meeting was preoccupied with the new African states. Everyone realized that not only the future of these nations was being determined, but also the future of the entire world. For if we are to a large extent determining their future, they are also determining our future. Their actions in the sphere of international affairs may be decisive in determining the outcome of the Cold War presently going on.

This is particularly true since the Soviet Union has now intensified its techniques of parliamentary disruption. Western colonialism is the principal issue involved in this new strategy. It is the only kind of colonialism the

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peoples of Asia and Africa have ever known. For this reason, distrust of Western Europe and of Western Europe's allies—meaning the United States—still runs deep and bitter in the hearts of millions in Asia and Africa. The USSR, for purposes of its own, plays constantly on this prejudice.

It was most interesting to note at the Unesco meeting the changing reactions of the new nations toward the Soviet propaganda. They assumed a policy even more neutral than they had manifested in the UN Assembly. When the problem of seating Communist China in the UN was discussed in the General Assembly in October, 1960, it was rejected by a vote of 42 to 34, with 22 abstentions. But when the same problem was raised a month later in the Unesco Conference, Unesco, with a membership almost identical with that of the General Assembly, refused to consider the proposal by a vote of 44 to 26, with 15 abstentions. In the UN General Assembly Malaya, Ghana and Ethiopia had voted for consideration of Chinese representation. But in the Unesco Conference Malaya voted against the proposal, Ghana abstained, and Ethiopia, as president of the Conference, did not vote. India, the United Arab Republic, Indonesia and Burma, the most active nations in their support for Red China's seat in former Unesco meetings, showed little interest in this issue throughout the entire session.

Nevertheless, the Soviet Union spared no effort in bringing the Cold War into the conference. Political propaganda resounded in every speech of the Communist bloc, propaganda that presented the USSR as the sole defender of Asian-African people. To mention a few examples:

1. On the opening day of the conference, only ceremonial items were scheduled. No delegate was expected to address the assembly. However, the Soviet delegate, Sergei Lapin, asked for the floor. He made a surprising speech welcoming the new African nations into the world community, though some of these new states had not yet completed the procedure for admission. Soviet intervention was absolutely out of order. Nevertheless, it was tremendously effective. For the moment it stole the show.

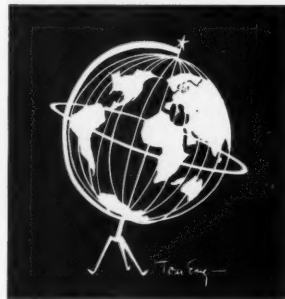
2. A special working group was organized relative to Tropical Africa. As a working party its membership had to be limited. However, whenever the group met, the Soviet Union and almost all Communist-bloc nations sent representatives to the meetings just to show their enthusiasm for the welfare of Tropical Africa. Since the group met in a room which could accommodate only the assigned members, these unexpected spectators filled the room so tightly that the group could hardly function. While this hindered the discussion, it did impress African representatives with Soviet interest in their problems.

3. Soviet Russia sought every opportunity to exploit colonialism, feudalism and racial discrimination. U.S. imperialism was the principal target. According to Soviet analysis, the United States is the root cause of all troubles in the newly developing nations. The USSR demanded more seats for Asia and Africa in the General

Conference, on the Executive Board and in the Secretariat. On every occasion, it hammered at the key political issues of general and complete disarmament, peaceful coexistence, total and immediate liberation of all the colonies from Western imperialism.

This situation made it necessary for the United States to adhere strictly to its policy of dealing with Asian and

African problems through Unesco. It is good to report that under no circumstances did the United States let itself be trapped by the USSR into treating Asian and African problems only from the viewpoint of the Cold War. Even when the Soviet Union invited reaction by false accusations, the United



States kept clear of involvement.

This was my third consecutive participation in the Unesco General Conference, but this was the first time I have witnessed the United States delegation in a really effective operation. Under the able leadership of Robert H. Thayer, the U.S. delegation took a simple but very practical approach to the realities facing Asia and Africa today. I refer here to the first meeting of the Program Commission dealing with Unesco's 1961-1962 program and budget.

At this meeting, Mr. Thayer urged the member states to approve an increase of \$1 million in the Unesco budget, in order to help the new African states to meet their most acute educational needs. We are, of course, fully aware of the modesty of this proposal, when compared to the proportions of the problem we face. However, we must consider this effort initiated by the United States in terms of its sincerity and its efficacy in helping Tropical Africa. When I listened to the appreciative words pronounced by Asian and African delegates, including those from India, Ghana, Camerons and Sierra Leone, in support of the American proposal, I realized at once that the Africans and Asians, at whom most of the Soviet propaganda had been directed, would hardly be so naive as to take Soviet Cold War manipulation at its face value.

Later, the United States delegation offered a special contribution of \$1 million exclusively for the educational needs of Africa. This immediately created a chain reaction of sympathy for African nations. West Germany followed the American example by contributing \$100,000 for the same purpose. Both India and Pakistan offered scholarships in their respective universities for African youth. Similar offerings were made also by Nigeria and Tunisia. In this case we see how effective American leadership can be.

In relation to these problems of education in Asia and Africa, the United States has a very capable delegate in Bertha Adkins, Under Secretary of Health, Education and Welfare, who is ably assisted by Dr. Frederika M. Tandler of the U.S. Office of Education. They spoke

effectively and sympathetically whenever the educational needs of Asia and Africa came up for deliberation. American endorsement of the Karachi Plan—a 20-year development program of education in Asia—was deeply appreciated by the countries in Asia. The Soviet Union, it would appear from this conference, is far behind in terms of skills and techniques whenever educational programs, rather than Cold War issues, are considered.

THE TRUTH is that the need of Asian and African countries for educational development is more urgent than is generally realized. More native teachers, doctors, engineers, social workers and civil servants must be trained. Until they are available, specialists in these fields must be sent from abroad. Surveys organized by Unesco emphasize the need for education, particularly in Tropical Africa. Economic and social development cannot take place until personnel has been trained. Table 1 reveals the distribution of pupils by levels of education in 1958.

It is evident that secondary and higher education are most urgent. Adult education is hardly less pressing. Table 2 shows how great are the needs in this area.

Africa has probably the highest rate of illiteracy in the world. In three out of 19 countries and territories in Africa the annual sum devoted to education was just over \$4 per inhabitant. In six others it was between \$2 and \$4. In the remaining countries, expenditure was below \$2. In five of these it was below \$1.

The problem of education in Africa cannot be solved by the African peoples alone. Outside assistance is indispensable. This assistance has to be not merely one of finance; it is one of recruitment, too. Teachers for sec-

Table 1. Percentages of Students by Educational Level, 1958

| | Total Enrollment* (in thousands) | Distribution of Total Enrollment | | |
|-----------------|-------------------------------------|----------------------------------|---------|-------|
| | | Elem. | Second. | Univ. |
| World | 359,495 | 76 | 21 | 3.0 |
| Tropical Africa | 11,006 | 94 | 5.9 | 0.09 |

*Excluding pre-school, special and adult education.

ondary schools and professors for universities, for example, are particularly needed. In this respect, it seems that American Negroes have a very significant role to play. It would help considerably if they could participate more fully in this work. In any case, we must demonstrate the full extent of our fraternal co-operation and assistance to the African people. If we, of the West, do not do what needs to be done, somebody else will. Just look at the 400 Chinese Communist "rice experts" who are working in Guinea as "brotherly helpers"!

To Soviet leaders, the future of Soviet-African relations seems bright indeed. The USSR believes more firmly than ever that communism represents the wave of the future. However, aside from Guinea, which the Soviets hope will provide the needed beachhead, the Soviet Union is not entirely successful in selling communism to Africans. It poses as the "Liberator" and offers aid against the "Enemy." This has great appeal in Africa—with the French still in Algeria, the British in Kenya, the Portuguese in Angola, European settlers dominant in South Africa, and the Spanish still main-

taining a position in Africa. All Africa is committed to the fight against the Enemy. And the face of the Enemy is Western.

In this situation, Unesco is playing a most important role as guardian of the new nations. The leaders and people of Africa recognize in Unesco a world institution offering help—and independent of political bias. Significantly, the recent conference adopted, without opposition, a resolution condemning colonialism *in all its forms and all its manifestations*. This indicates that both Unesco and Africa are trying desperately to stay apart from the Cold War. Both Unesco and the new nations are newborn institutions. They have a natural attraction to each other.

An important moment was reached when the United States realized that her future aid to the new nations must be channeled through international organizations,

Table 2. Adult Education Needs and Facilities

| | Africa | World |
|---|---------|-------|
| Percentage of Illiteracy (1950) | 80-85 | 43-45 |
| Radios per 1,000 Inhabitants (1959) | 19 | 127 |
| Newspaper Consumption per Inhabitant (1950) | 0.3 lb. | 2 lb. |

particularly through Unesco, now that the UN Assembly itself has been greatly impaired by the Soviets. I remember very well that when the United States delegation proposed an increase of \$1 million for special educational needs of Tropical Africa, the Asian nations got together the following morning with a view to seeking a share of \$300,000 out of this proposed \$1 million for use in Asia. Whereas they are hesitant in accepting aid from the United States on a bilateral basis, they are deeply interested in increased aid through international organizations.

Asian and African countries, half the human race, are strongly inclined to remain clear of formal alignment with either the USSR or the West and to rely rather on the international institutions. They consider that only within this context can they attain their elementary material needs without risk of losing liberty. They have never hesitated to associate themselves with these forms of international life. Indeed, it is due to these greater world organizations that the new nations have advanced so rapidly and have attained world prestige overnight.

UNESCO APPEARS particularly effective at present, but to fulfill its work several things are needed, particularly from the West.

1. *Confidence.* Unesco must have the complete confidence of the United States. We must remove the attitude of suspicion held by many Americans. Unesco has assembled representatives of the highest character and ability from all the world. Perhaps in no other international organization are these qualities so evident.

2. *Support.* Unesco is doing what no other organization can accomplish. It is a work of peace. Money made available to Unesco projects at this time is worth much more than a similar amount spent on single-nation projects. For there is generally, in bilateral aid, a feeling of resentment between giver and receiver. This type of

resentment is not good for the United States, particularly at this time.

3. *A true sense of the common welfare of nations.* We must be concerned more with the community of nations and its harmonious development than with our own narrow advantage. This attitude is not easily attained. Nationalism has made all nations selfish. But at this time each nation can be saved only by saving other nations.

A great error is being made by the USSR in its attack on the United Nations and Unesco. It is clear to everyone that this "rule or ruin" policy is destructive to all nations, new and old. It is a desperate, senseless policy. Yet it is inherent in Communist doctrine. Communist tyranny must be total. It is in danger wherever there is freedom, particularly wherever there is a constructive freedom working not on a national but on a world scale.

Thus far, Unesco is doing admirably in the conduct of its affairs and in surviving the attacks of the USSR. During the recent conference the Soviets repeatedly accused Unesco of being pro-West and proposed to oust Dr. Vittorino Veronese, Unesco's director general, in

favor of a three-member directorate, exactly paralleling the Soviet effort to replace UN Secretary General Dag Hammarskjöld by Soviet, Western and neutralist representatives. This proposal was so impertinent that the new nations simply ignored it.

Although the USSR failed to achieve any impressive success in Unesco, that does not mean we can relax our efforts to make this organization a more effective guardian of human welfare. The USSR fully realizes that Unesco, along with the UN, provides a great obstacle to its program of world domination. What is particularly significant is that Soviet propaganda, once an overpowering instrument on the international level, has become less effective now, at a moment when we are dealing with the realities of the newly developing nations.

Unesco is now the great hope of the uncommitted nations in Asia and Africa. As Communists of the world seek to make it a forum of propaganda and an instrument of increasing Cold War tensions, the non-Communist world must devote every effort to making it a really transnational instrument of peace and justice.

On Calling Lent a "Count-Down"

Thurston N. Davis

AS USAGE CHANGES and Latin and Greek studies decline, many traditional words and phrases of a sacred or ecclesiastical nature have long since come to baffle the believer as well as the unbeliever. Thus there exists today a genuine failure of communication between the priest or theologian on the one hand, and his congregation, audience or public on the other.

About fifty years ago a learned Jesuit biblical scholar was invited to deliver a series of Lenten sermons in a fashionable metropolitan church. Never one to spare his audience the somewhat technical language of scriptural scholarship, he would often discourse about the "exegesis" of this or that text. The preacher is said not to have noticed that the pious old ladies in the front pews invariably bowed their heads in reverence each time they heard the carefully enunciated word "exegesis." They were bowing, as Catholics do, at what they took to be the Holy Name of the Incarnate Son of God.

Modern audiences are even less well equipped to grapple with Greco-Roman etymologies than were devout ladies of two generations ago. I have a friend, a learned theologian, who refers repeatedly these days in his lectures to what he calls "para-ecumenical developments." My friend attaches a very precise meaning to this term, since the Greek prefix "para" gives a distinctive turn to the word "ecumenical." But how many people

have the slightest idea of what is meant by "ecumenical," much less by "para-ecumenical"?

For the benefit of the curious, the theologian who coined the learned-sounding word "para-ecumenical" employs it to describe action or developments "alongside of but not identical with the current ecumenical enterprise." "Ecumenical," from the Greek word *oikoumenikos* (of, from, or pertaining to the entire inhabited world), has from early Christian times been used to characterize Church councils to which bishops, and others entitled to vote, are convoked from the whole world under the presidency of the Pope or his legates. The ultimate derivation of the word is from the Greek *oikia*, a house. Thus, "ecumenical" bears the simple and beautiful connotation of something relating to those who live under a single roof. Today the word is commonly used of efforts to bring about a reunion of Christians. The flip pun of Methodist Bishop Gerald Kennedy of Los Angeles, who recently referred to Protestant partisans of the ecumenical movement as "ecumaniacs," only muddies the stream of language with a play on words that would in all probability have been meaningless to St. Paul or the early Christians.

The instructed Catholic—that is, the Catholic who has had the benefit of basic training in theological and ecclesiastical terms—will have at least a nodding acquaintance with the sound and spelling of words like catechumen, diaconate, diabolical possession or Lenten

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America • MARCH 4, 1961

prescriptions. But he will not have too clear an idea of the meaning of any of these words unless he has had some systematic instruction in their Latin or Greek origins. Try out the word "catechumen" on the crowd at a church bingo, and see what happens. Or ask them why Lenten "prescriptions" are not obtained from a doctor but from a bishop.

It is not surprising that others than clerics or liturgists stare dumbly at words like *feriola*, *baldacchino*, *predella*, *reredos*, *zucchetto*, *ombrellino*, or even *breviary*. But they really ought to know the difference between a mitre and a crozier, or between a sacristy and a sanctuary. They should know what is meant by "mysteries" of the faith. Priests generally assume that they do. Do they?

WE FACE a grave semantic problem here. Today, when words like divine, supernatural, adore, adorable, angel, heavenly, and even charity and love have been debased by disk-jockey programs and by commercials about coffee or deodorants, what do members of the laity gather from some of the more recondite terms that they frequently hear from the pulpit or read in the pages of the Catholic press? If even such relatively simple and familiar words as "divine" or "heavenly" now carry all sorts of distracting, secular overtones, what chance is there for the theologically untrained to seize the meaning of technical terms like hypostatic union or transubstantiation? These useful and even hallowed words form part of the technical terminology of sacred studies, but their unexplained use in sermons and in the press inevitably mystifies people who find difficulty even with such a common phrase as the sacrament of extreme unction. What do the faithful understand when they hear that in January they celebrate the feast of the Epiphany? How can they tell the difference between a priest's tonsure and his chasuble or maniple? As a matter of fact, what does the phrase "sanctifying grace" mean to them? Most of the people who attend the Catholic religious service known as Benediction—should it not be called simply Blessing?—would be able to identify a monstrance, but would be hard put to tell you whether a Premonstratensian is another sacred vessel or a member of a religious congregation. Of course, it is the latter. But, to most people, what is a religious congregation? and how does it differ from a religious order? And what is a religious order?

There is nothing wrong at all with the venerable words that come down from ancient times and are still in common use in popular religious literature. Nothing, that is, except that too generally people simply do not understand them. When we call the lovely prayer, "Hail, Mary," the "Angelic Salutation," it is somewhat like giving the name "Quadragesimal supererogation" to the simple idea of Lenten penance. Or have we, alas, rubbed away all meaning from the very word penance itself?

At the time of a canonization or the election of a Supreme Pontiff, the secular press has a merry old time with pronouncements *ex cathedra*, discourses *urbi et orbi* and the arrival of the Holy Father in St. Peter's Basilica on his *sedes gestatoria*. It is a wonder on these occasions that the gentlemen of the Fourth Estate do not describe

how the thurifers, mounted on their candelabra, and swinging their smoking acolytes, march solemnly in procession around the Holy Roman Rota. But they do almost this well. As a matter of fact, an American newspaper columnist, Murray Kempton, not long ago translated "Holy Roman Rota" as "Holy Roman Wheel." By the way, another correspondent recently called the "Our Father" the "dominical oration" and the "Hail, Mary" the "Angelical Salute." This in a dispatch from Rome.

What, to the average person of today, unskilled in the language of Cicero, does the phrase *ex opere operato* connote? The uninstructed and Latinless Catholic must find very little meaning in the word indulgence. What, then, does a plenary indulgence mean to him? Or an indulgence of seven years and seven quarantines? What is his understanding of the College of Propaganda? the Sacred Penitentiary? the Holy Inquisition? Without some knowledge of Greek, what is a Synoptic Gospel? What indeed is intended by the ancient and lovely word Eucharist itself? And why do we talk and write about a mysterious thing we call "the vernacular," when what we mean is "English"? What does a priest intend when he asks: "Where did I leave my office?"

The Sundays before the Lenten season are named Septuagesima, Sexagesima and Quinquagesima. After them comes the season called Quadragesima, otherwise known as the Forty Days of Lent. If you told the average modern American that during the liturgical season following Septuagesima Sunday the Church conducts a kind of "count-down" on Easter Sunday, he would understand. The words Septuagesima, Sexagesima, etc., have little meaning for him.

FINALLY, try to explain to a Protestant minister the difference between diocesan or secular priests and regular or religious priests. These words are precise formulations for precise and historic differences, but they no longer carry meaning to the man of average education.

Sometimes, by a strange twist of linguistic history, a Latin word gets to be more intelligible than its Anglo-Saxon equivalent. The groom at a wedding no longer says "With this ring I thee wed, and I plight unto thee my troth," but rather (in one approved formula) "Take and wear this ring as a pledge of my fidelity."

Writing in the January 13 issue of the *London Universe*, Msgr. R. L. Smith complains:

We seem to have lost touch with the traditions of our language. How well our ancestors could coin names—Christmas and Martinmas and the rest. Lazily we just transliterate the Latin or Italian.

The realm of language and communication through language must not be surrendered through laziness or stultifying routine. Many will heartily agree with Msgr. Smith when he says that we must take action if we are to reoccupy what is our homeland. Otherwise, we shall with difficulty avoid the fate of appearing more and more alien to our neighbors. What can we do? One thing, at least. That is, we can come to realize that we have a problem on our hands.

The Dialogue

PROMOTING CHRISTIAN UNITY

THE COURTESY VISIT of Dr. Geoffrey Fisher, Anglican Archbishop of Canterbury, to His Holiness Pope John XXIII on December 2 created much unsolicited publicity for the Vatican's new Secretariat for Promoting Christian Unity. For it was through the secretariat that Lambeth Palace in London had made the initial overtures and arrangements.

So many reporters, covering the historic visit in Rome, had inquired about the history, aims and methods of the secretariat, that I thought similar questions may remain among the more distant American Catholics and non-Catholics. A short synopsis may provide the answers.

The secretariat must be understood within the framework of the Second Vatican Council, for it was created to serve primarily the council's needs.

Pope John XXIII insisted more than once that the council's primary purpose is not to attempt to reunite all Christians in the fashion of the Councils of Lyons (1274) and Florence (1439), when Eastern dissidents sat down at a common table for discussions with Roman Catholics. Rather, the council wishes above all, according to the Pope's first encyclical (June 29, 1959), "the development of the Catholic faith, the renewal along the right lines of the habits of the Christian people and the adapting of the Church's discipline to the needs and conditions of modern times."

Such an aim has definite ecumenical significance. The First Vatican Council had defined that the Church is its own apologetic, its own "sign of credibility"; Christ's stamp of divine approval can be seen on His Bride. The Second Vatican Council will try to make the sign more visible. The event, then, will "surely be a wonderful manifestation of truth, unity and charity: a manifestation, indeed, which We hope will be received by those who behold it but are separated from this Apostolic See as a gentle invitation to seek and to find that unity for which Jesus Christ prayed so ardently to His heavenly Father" (*ibid.*). Who can deny, for example, the ecumenical importance of clarifying points of doctrine misunderstood by the non-Catholics?

But in the thought of Pope John, the Church today should witness also its consciousness of the non-Catholic Christians, not as adversaries to be conquered, but as separated brethren who are asking questions and who deserve to be answered. The Church should manifest Christ's charity by taking part in the growing dialogue to promote Christian unity.

On Pentecost Sunday, 1960 His Holiness announced that he intended to create a secretariat to enable "those

FR. STRANSKY, C.S.P., an American in Rome, is one of the co-ordinating assistants in the office of the Secretariat for Promoting Christian Unity.

who bear the name of Christians but are separated from this Apostolic See . . . to follow the work of the council and to find more easily the path by which they may arrive at that unity" which Christ wants. In the words of Père Congar, "For the first time in its history, the Catholic Church, on the occasion of the council, enters into the structure of dialogue."

Soon after his Pentecost speech, Pope John appointed Augustine Cardinal Bea, a German-born biblical scholar who is well known in Catholic and non-Catholic circles, to be the president of the secretariat; and as its secretary, the Dutch monsignor, J. G. M. Willebrands, already nine years secretary of the Catholic Conference on Ecumenical Questions. By last October leading Catholic ecumenists had been chosen as members and consultants of the secretariat, and two full-time coordinating assistants had joined Cardinal Bea's staff in Rome. On October 24, the Secretariat for Promoting Christian Unity (official English title) opened its doors on Via Corridori, 64.

In unfolding the intentions of His Holiness, the secretariat faces a double task:

1. Its immediate purpose is to inform non-Catholic Christians accurately on the work of the coming council; to receive their wishes and suggestions relating to the council, to weigh them and, if need be, to pass them on to the other commissions (e.g., Liturgy Commission, Commission for the Missions, Theological Commission, etc.). The secretariat, then, has no intention of becoming a mere information center. It aims to *guide* the council in those theological and pastoral matters which directly or indirectly bear on the problem of Christian unity. It is a Secretariat for *Promoting* Christian Unity.

2. A larger and more general end is to aid our separated brethren to find that unity of faith which Christ



wishes. The secretariat wants to know, for example, the exact situation facing Christian unity in various countries: a) what various non-Catholics here and now have in common with the Roman Catholic Church in doctrine, discipline and cult; and also how they differ from it; b) what are the desires of the groups for Christian unity and in what ways the Catholic Church can help them to true unity.

To accomplish its aims, the secretariat is utilizing every means to obtain suggestions from Catholic and non-Catholic sources, especially through the written and personal contacts of its official members and consultants. These men reflect the international tone of the work and represent those countries in which there is a large number of non-Catholic Christians. (From the United States there are Frs. George Tavard, A.A., Edward Hanahoe, S.A., Gustave Weigel, S.J., and James

F. Cunningham, C.S.P.; from Canada, Fr. Gregory Baum, O.E.S.A.)

The question is often asked: "Will the secretariat be a permanent organ in the Church?" Nothing has been determined yet, but the council's deliberations and their importance for Christian unity will reveal if and in what way the secretariat should continue.

For the present the secretariat remains the active symbol of Pope John's loving concern for all Christians. In the latest Report of the Executive Committee of the World Council of Churches (at St. Andrews last summer), the creation of the secretariat was considered

an important development in the Roman Catholic Church. . . . It will no longer leave all initiative in this field [of ecumenical conversation] to individual Roman Catholics, but begin to speak and act itself in relation to other churches and to the ecumenical organizations. . . . The change is a change in procedure and in climate. The opportunity for dialogue is to be grasped, but it means that the real problems will come to the fore.

It is precisely these "real problems" that the secretariat welcomes.

THOMAS F. STRANSKY

BOOKS

Lure of the Wild Blue Yonder

FATE IS THE HUNTER

By Ernest K. Gann. Simon & Schuster. 390p. \$6

The role that fate plays in man's war against the nonhuman forces that beset him is this book's theme. Ernest Gann views this struggle from a pilot's cabin in a variety of passenger-carrying airplanes. He has told part of this story before in his popular novel *The High and the Mighty*. Now he tells the whole story as a personal memoir of his experiences as an airplane pilot from his barnstorming days until the day he decides to quit while fate is still hunting for his number.

This is a book guaranteed to keep adults from play. It is so continuously exciting that one suspects Mr. Gann of having manipulated events to heighten the drama. But in a preface the author assures his readers that not only are the events true but they are toned down rather than colored. Each time that the reader is caught up in another heart-stopping situation, he knows how it will come out—for the author lived to tell about it. But this knowledge doesn't unscrew the tension by even a single turn. When an author can sustain our interest in the unfolding of a tale rather than in its denouement, he has mastered the art of storytelling.

Here is a storyteller's plenty—perilous flights through fog and mist and rain; a relentless search for a fellow pilot lost somewhere in the snows of Labrador; flying down the narrow corridor of a Greenland fiord on one of the first trans-Atlantic flights for the Air Transport

Command; ferrying Lockheeds to the Brazilian Government over the uncharted South American jungles; military missions to Scotland, North Africa, the South Pacific, India, China; a take-off from La Guardia Field in a DC-4 equipped with bad spark plugs; a luxury flight to Honolulu that hung precariously on a hinge bolt.

Through it all runs the litany of the great pilots who have folded their wings forever in tragic accidents. The only

The Availing Struggle

THE ROAD TO GHANA

By Alfred Hutchinson. John Day. 190p. \$3.50

THE OTHER SIDE OF JORDAN

By Harry S. Ashmore. Norton. 155p. \$3.50

DISCRIMINATION—U.S.A.

By Jacob K. Javits. Harcourt, Brace & World. 310p. \$4.95

Much of our enduring literature has dealt with the struggles of men to liberate themselves. It is a noble theme, and it seems not to matter what the circumstances are or how absurdly distant from one they may be; books such as these almost invariably provide us with invigorating intellectual experiences. Clearly, the reason for this is that the desire for freedom is as close as we have come to a universal dream, a dream seemingly shared by all of us in differing degrees of intensity. Alfred Hutchinson's stimulating book, which

women who appear are the stewardesses who, when they are not soliciting orders for "coffee, tea or milk," occasionally poke their pretty heads into the pilot's cubicle.

Gann vents his spleen against smart young engineers who attempt to solve flight problems with slide rules and against the maddening seniority system that prevails in the pilots' fraternity. And sometimes, confronted with the sublimity of an ice-capped mountain or an empurpling sunset or a star-bathed firmament, he explodes into a rhapsody that is reminiscent of that memorable poet of the skies, Saint-Exupéry.

Fate Is the Hunter will be, and deserves to be, a best-seller.

EDWARD P. J. CORBETT

belongs to this genre, is remarkable in a number of ways, but the mere feat of writing a damning social indictment that reads as if it were a picaresque novel is surely enough to commend it.

Mr. Hutchinson, a "colored" citizen of the Union of South Africa, begins his story at a point in 1958 when he and 89 other prisoners, the accused in that nation's notorious treason trial, have just been released after two years in prison. Their release having been based upon a legal technicality, they are all faced with the prospect of promptly being rearrested. Escape to Ghana is imperative in Hutchinson's mind, but Ghana is thousands of miles away and the route is a perilous one for a non-white—especially for a refugee from South African justice carrying forged papers.

After a few bitter brushes with Prime Minister Verwoerd's special police, which, brief as they are, manage to convey the full flavor of apartheid, he be-

gins his tortuous, northeasterly journey from Johannesburg through Nyasaland and Rhodesia and thence to Tanganyika. His escape, though haunted by the fear of discovery and the prospect of being returned to South Africa, takes on far larger proportions as he brings Africa alive through the people (friendly and otherwise) whom he encounters in his struggle toward freedom. The pain and misery of life as lived by the African who knows not the meaning of hope; the bravery, vanity, pathos and humor of African native politics; and the vast turbulence of the land itself—all come sharply in focus as Hutchinson plunges on.

In Tanganyika, however, his trek is abruptly interrupted by the police of the British Trust Territory, and his return to South Africa again becomes a



grim possibility. (His description of his days in prison and his cellmates in Dar-es-Salaam is so good one almost regrets his leaving.) But African leaders who have befriended him and the British police (for reasons never clear to Hutchinson) work to secure his liberation, and upon his discharge from jail he discovers that an airline ticket to still far-distant Ghana has been mysteriously provided.

The book ends as his plane's wheels hit the tarmac of the landing field in Accra. He enjoys the bump; there is substance under him for the first time in his life.

• • •

Harry S. Ashmore first gained a national reputation (and a Pulitzer prize) during the Little Rock school crisis when he carried on a gallant fight against the feudal edicts of Gov. Orval Faubus. It was during this period that he wrote his excellent book, *An Epitaph for Dixie*, which dealt with the efforts of the Negro to acquire his minimal rights in the South and the frenzied, irrational efforts of many Southerners to defend a way of life that existed only in their imaginations. It was a book written in anger, but its quality and strength derived from Ashmore's lifelong intimacy with

the relations between white and Negro Southerners.

Hard on the heels of this, Ashmore having uprooted himself and departed from the land of his birth, it probably seemed a good idea all around that he should next examine how the Negro was faring in that part of the nation from which most criticism of the South has historically emanated. How did these tireless critics treat the Negro? And how about the Negro himself, the twice-emancipated Negro, how was he developing in the social climate of the North?

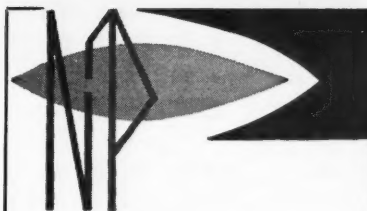
Undoubtedly the failure of the book (for it is a failure, if a distinguished one) may be attributed, at bottom, to the fact that the person who suggested the idea was a newspaper editor rather than a book publisher. Given two years in which to probe, Ashmore surely would have written another brilliant book, but a newspaper demands impressions arrived at quickly and copy written in haste. (The idea of publishing it in book form apparently came afterwards.)

Ashmore's imperious deadlines forced him to gather his material at a break-neck speed. Under the guidance of another newspaperman, he raced from one Negro neighborhood in the New York metropolitan area to another, visited all of the obvious places, interviewed the obvious people and noted down every opinion. Time was saved, but a serious study of the mores of the Northern Negro was lost.

His observations are never dull ones; the difficulty is in *what* he observes: the surface of Negro life which is both visible and audible to anyone in his daily existence in New York City. The insight which he brought to his other work simply is not here.

He finds, for example, that many Negroes in the North live in slums which are often less habitable than the homes enjoyed by Negroes in the South. He points out that there are laws in New York to protect Negro rights (as opposed to Southern laws aimed at depriving them of rights), laws which attempt to prevent discrimination in employment, in restaurants and hotels and in housing, and he finds them working pretty well on the whole—though the Negro remains the submerged tenth of the population.

He discovers that a Negro middle class is developing, but he is disturbed that they have their prejudices, vanities and follies like other middle-class groups. Negro politicians also give him a rude jolt, because most of them tend toward demagoguery, because they



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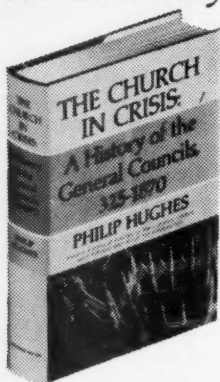


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don't always tell the precise truth, because they are more interested in the votes of their constituencies than they are in the cosmic issues of the day, because, in short, they behave as politicians behave the world over, whatever their hue.

There is nothing here for Ashmore to retract. There is a strong odor of hypocrisy in the North's attitude toward the South. Virtue has no fixed residence here; our shortage of saints is a matter of international notoriety. And the Negro's great unvoiced claim to equality is that he can be just as misguided and foolish as a white man any day in the week.

It seems unfortunate that New York's senior Senator, Mr. Javits, apparently felt it necessary to complete this book with such haste. The concept was an excellent one, but it deserved a more scholarly approach. "Burning indignation," which is the description Senator Javits gives as his mood when he sat down to write this, is not sufficient.

Fully three-quarters of the book is devoted to the problems faced by the Negro in obtaining employment and housing on a nondiscriminatory basis and the efforts to desegregate public schools—in effect, what has and has not been accomplished through law.

Sen. Javits, oddly, begins this often sorry account with a glowing tribute to the Eisenhower Administration for the leadership it provided in the civil rights field. This loses some of its force when the author's examples of leadership are revealed to consist largely of "moral pronouncements." Indeed, the remainder of the book, in which the Negro's lonely struggle for his basic rights is described, is a depressing rebuttal of the prefatory remarks. Each event recounted literally cries for the executive leadership which was never evidenced or proffered during the past eight years. The story as a whole is a bitter caricature of the bankruptcy of the "moral pronouncement" approach to human rights.

The Reviewers...

THOMAS R. ADAM teaches political science at New York University.

RICHARD HENRY LEE is publicity director of the N.Y. State Commission Against Discrimination.

EDWARD P. J. CORBETT is associate professor of English at Creighton University, Omaha.

The inability of many people to understand the dynamics of the Negro's struggle for his birthright has become a constant source of dismay on an international scale. And of infinite wonder, too.

RICHARD HENRY LEE

Violence for Whom?

SHOOTING AT SHARPEVILLE: The Agony of South Africa

By the Rt. Rev. Ambrose Reeves. Houghton Mifflin. 142p. \$3.50

White Christians still reside in South Africa and some, perhaps regrettably few, are fighting Christians. Ambrose Reeves, Anglican Bishop of Johannesburg, has won the right to honorable mention among the fighters. He has been criticized in Britain for choosing voluntary exile in place of political martyrdom during the police terror following the Sharpeville shootings on March 21, 1960.

This book should remove such misunderstandings, which are harmful in their over-simplification of a complex situation. White citizens of South Africa are not at war with each other—the sober elders of the Afrikaner *broederbond* do not contemplate with equanimity the shooting or even imprisonment of white clergymen. What is at issue there between Europeans is the degree of passive connivance in the oppression of the natives that is tolerable to any human being with an elementary sense of decency. Ambrose Reeves's tactics of protest may be subject to criticism from fully informed participants in the South African situation; but what is presented in this book is the story of a man of conscience who acted courageously to free himself of the shame and corruption of participation in a contemptible police state.

A coolly argued and well-documented brief is drawn up against the perpetrators of the Sharpeville shootings which left 67 Africans dead and 200 wounded. The pages of photographs alone provide irrefutable evidence of the senseless viciousness of the nationalized, paramilitary police force. Description of a faraway atrocity in such abundant detail might lack meaning unless the insensitive stupidity, naked blood lust and lying insolence of Afrikaner officialdom was somehow made our responsibility.

This book prompts an inescapable question: to what extent are these men our agents? Their Saracen tanks, the armaments and money with which they sustain an occupying army of police terrorists to overawe the African masses

† In the March- April Issue: • The 1960 election campaign proved that large num- bers of our fellow Americans still doubt the commitment of American Catholics to the principles of a free society. The CATHOLIC MIND, therefore, will return from time to time to the Church-State question. This entire number is devoted to this subject. • GUSTAVE WEIGEL, S.J., a prominent Catholic theologian, contributes to the Church-State debate by clarifying the distinc- tion between the "sacral," the order of religion, and the "secular," the order of law. • DR. JOHN C. BENNETT, an equally prominent Protestant theologian, emphasizes the role of Church and Synagogue in guiding the public political conscience. • THOMAS T. MCAVOY, C.S.C., traces the development of the Catho- lic minority in the United States. • MSGR. JOHN TRACY ELLIS points to the challenges confronting the American Catholic community today. • EDWARD DUFF, S.J., presents the historical background to the Church-State problem in the United States. • DANIEL T. CALLAHAN discusses Church authority, showing why it is so hard to explain the Catholic concept to the inquiring non-Catholic.

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are not home-grown products. British and American finance, commerce and government are indispensable backers of the European minority in the Union of South Africa. This minority, sheltered under the umbrella of Western might, has created a political state divorced from the consent of the community and dedicated to the principle that the African must live and work as servant to the European. All talk of "separate development," "racial purity" and the like fails to conceal the stark objective of perpetual serfdom. Of course, neither the British nor American communities lend positive support from their governments or major institutions to such brutal madness. On the other hand, supplying the police regime in control of South African resources with the means of perpetuating its own existence can be a very profitable business. Few barriers exist in the worlds of finance, commerce or politics to discreet association with the owners of African serf labor.

Dr. Reeves hints that the Christian church is beginning to exert itself as such a barrier through renewal of its historic task of speaking for the conscience of mankind. A network of men of conscience probably exists throughout the civilized world. Testimony in the form of reasoned evidence may

arouse them to action, each in his own private sphere of influence. How strong is this unorganized conspiracy of moral judgment in the counsels of government and marts of commerce? Powerful enough, in all probability, to enforce any policy on which it has achieved general conviction. The emerging peoples of Africa appear likely to accept or reject Western culture in terms of its capacity to respond as a whole to questions of conscience. After all, our weapon power and technical skills are fully matched by the Soviet grouping. A mirror image of Western man reflected from the characters described in this book may dominate the African outlook for generations to come.

The officer directly responsible for the Sharpeville shootings, Lt. Col. Pienaar, blurted out the point of view which, if supported long enough, spells out the inevitable loss of Africa to the West: "The native mentality does not allow them to gather for a peaceful demonstration. For them to gather means violence." Violence from whom?—one might ask.

THOMAS R. ADAM

The Fading American Newspaper, by Carl E. Lindstrom (Doubleday, 283p. \$3.95). A veteran of 40 years and now professor of journalism at the University of Michigan, the author contends that competition from the other media is reducing the importance of the newspaper, mainly because editors stick to outmoded equipment, practices and policies. The indictment is strong but the hopes for rejuvenation are solid. The new journalism grads will turn the trick, it says here.

The Catholic-Protestant Dialogue, by Jean Bosc, Jean Guitton, Jean Daniélou, S.J. and Pierre Siorot (Helicon. 138p. \$3.50). Fr. Gustave Weigel, S.J., contributes a provocative foreword to this series of conversations between the Catholic speakers (Guitton, Daniélou) and the Protestant (Bosc, Siorot). The hope is expressed that this work will be a "stimulus to analogous action" in the United States. Has there not already been such stimulus in Fr. Weigel's and Robert McAfee Brown's *An American Dialogue*?

Great Presidential Decisions, by Richard M. Morris (Lippincott. 416p. \$7.50). Gathering together 34 state papers from Washington to Eisenhower, the author maintains the thesis that "the Presidency is a standing refutation to those who have criticized democracy on the ground that it cannot decide

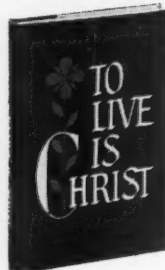
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promptly nor act with vigor. This book documents that refutation." A President can "do it," says the author, if he has the courage to become a "majority of one."

Presidential Transitions, by Laurin L. Henry (Brookings Institution. 755p. \$7.50). This is a study of the transfer of power to the incoming national Administration in four periods, the takeovers of Wilson, Harding, F.D.R. and Eisenhower. Few historical sources are used in the studies of the transitions to Harding and to Eisenhower, so that these sections are least satisfactory. The tone is strongly anticongervative, but the book does show the considerable progress made in the past 50 years to achieve smooth transfer of presidential power.



VIRGIN SPRING (*Janus*) and **GENERAL DELLA ROVERE** (*Continental*). On the principle of "better late than never," I should make some comment about these two much-admired imports. Both of them are, in the broad sense of the word, religious films having to do with regeneration following on the heels of shocking moral delinquency. My comment in both cases is that, while the films are worth seeing, I cannot share in the unbounded enthusiasm expressed for them in some quarters.

Virgin Spring is Swedish director Ingmar Bergman's cinematic reworking of a 14th-century Swedish legend. In the 14th century, Sweden, according to the legend, was a grim and unlovely place of habitation where Christianity was making minimal inroads on pagan superstition and man's baser nature. The story concerns the brutal revenge visited by a landowner on two herdsmen who had savagely raped and murdered his young daughter. On the heels of this twofold atrocity, the man repents and promises to build a church on the spot where his daughter's body lies. Whereupon a spring, symbolizing divine forgiveness, gushes forth from the ground.

Two other characters figure prominently in the story: the victim's baleful, pregnant foster sister, whose envy of the young girl's innocence knew no

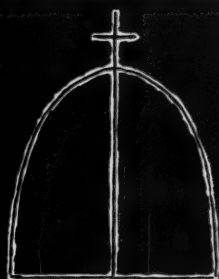
bounds, and the 14-year-old boy companion of the herdsmen, who shared their fate but, according to the movie as it now stands, not their guilt.

When the film was first shown in Europe, attention centered on its prolonged and graphic rape scene. This sequence, reportedly very much cut for American consumption, is still appalling enough. The question is: Was the boy a participant in the original version and later changed by the cutting shears into an innocent bystander? If so, the change would have a profound effect on the moral and dramatic perspective of many subsequent scenes. It might well ac-

count for my feeling that there was a subtle "wrongness" in the execution of this film by comparison with Bergman's somewhat similar and far superior medieval religious allegory, *The Seventh Seal*.

This hypothesis of mine may be entirely without foundation. Nevertheless, my reaction to the film consists of admiration for its stark and striking pictorial images and individual parts, and disappointment that its intended religious impact is not more forceful. [L of D: A-III]

General Della Rovere, the "come-back" film of director Roberto Rossellini,



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is an altogether simpler movie. It is straightforward and has only one level; it is neo-realistic in style, with overtones of romanticism (which may be due to nothing more than the absence of the scratched film stock and bad lighting that of necessity characterized immediately postwar neo-realism); and it is aided immeasurably by Vittorio De Sica giving his utmost—which is very considerable—in his performance of the leading character, a craven confidence man who becomes a hero.

In German-occupied Genoa, this despicable chap fleeces the relatives of captured partisans by posing as an officer with influence in high places. When the Germans catch him at it, they force him to assume the disguise of an imprisoned Italian general so that he can ferret out the resistance leaders among his fellow prisoners. Instead, the crook's masquerade as a hero and his contact with authentic heroes revolutionize his outlook on life. Finally, he chooses to die rather than reveal the identity of the partisan chief.

The basic outline of the story has appeared in print many times since the war and is apparently true, in addition to being edifying. Most of the details in the film, however, are the invention of Rossellini and his script writers. Some of them are far from plausible, and there are in any case too many of them. The picture runs two hours and twenty minutes—about forty minutes more than its slender, albeit moving, story can comfortably support. [L of D: A-II]

MOIRA WALSH



Melting the Snowman

Last September the conqueror of Mount Everest, Sir Edmund Hillary, set out from Katmandu on a search for the Abominable Snowman. Four months later, in the London *Sunday Times*, he said: "In spite of our efforts, the yeti still remains a very real part of the mythology and tradition of the Himalayan peoples and it is undoubtedly in the field of mythology that it rightly belongs."

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For many centuries, all along the rugged flanks of the vast Himalayan range, there have been popular legends of a hairy wild man that dwells in the timberline forests and inaccessible icy caves of the world's loftiest mountains. Reports of these strange creatures began to reach the West at the turn of this century. By 1953, I would say, the Snowman had achieved a status like that of the Flying Saucers: there was lots of "evidence" for its existence, if you didn't ask too much concreteness and took an optimistic view of the value of human testimony. Its mewling or yelping cry was heard by various mountain people. It was fleetingly sighted in Tibet and in the northern parts of Burma, Sikkim and Nepal. Respectable explorers—British, American and even Russian—saw and photographed its tracks amid the eternal snows. Some even examined specimens of its scalp, which is sometimes preserved as a relic in Tibetan monasteries. There were even reports that mummified *yeti* were to be seen in some of these remote lamaseries.

Admittedly, none of this evidence took the scientific world by storm, although it did arouse considerable speculation. Any reader who wants to bone up on the lore of the Snowman can consult pp. 127-183 of *On the Track of Unknown Animals*, by Bernard Heuvelmans (surely one of the most fascinating books ever seen in print). There one will find all the reasons why, if the *yeti* really exists, it is so hard to track down, describe with exactness or even classify as to type. I mention this last point because it is important to realize that legend provides for several kinds of Snowmen. The broad classifications run thus:

1. *Nyalmo*, a real giant that can attain a height of 16 feet. This is the most elusive of all Snowmen, found only above an altitude of 16,000 feet. *Nyalmo* may be only a fiction derived from the native Tibetan principle that "the higher you go, the bigger the *yeti*."

2. *Rimi*, probably identified with the Sherpa *chuteh* and the Tibetan *metoh-kangmi* or "filthy man of the snow." This hairy ginger-and-black monster, sometimes eight feet tall, has long arms, bowed legs and a somewhat human face. Like all Snowmen, it has a high conical skull. It is normally vegetarian and tends to travel in groups at the 13,000-foot level.

3. *Yeti*, the garden variety of the species, also known as *yeh-teh*, *mi-teh* or *rackshi bomo*. The *yeti* proper flourishes on the flanks of Everest. It is never larger than a small man. In most

respects it looks like a small edition of the *chuteh*; however, it is usually reddish in color and relishes human flesh.

4. Hillary, finally, allows for the *thelma*, a *yeti* no more than two feet high which (being the smallest) fittingly lives down in the jungle. It has human features and likes to pile sticks and stones in little mounds.

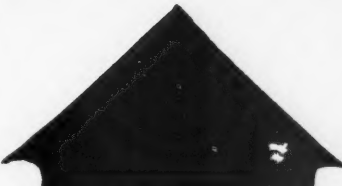
While *nyalmo* and *thelma* are almost surely fictional, descriptions of the *chuteh* and common *yeti* are so widespread, persistent, detailed and supported by various kinds of indirect evidence that some respectable investigators feel there must be some anthropoid reality behind the *yeti* story. Heuvelmans, in the book I mentioned above (published by Hill & Wang, 1959), believes that the evidence for the Snowman is no worse than that which has admitted many a fossil or living species to the halls of paleontology or zoology.

Accordingly, Heuvelmans thinks that a giant anthropoid biped really dwells in the Himalaya. It is a primate, omnivorous, with a flat face and a conical skull; it reaches a height of from five to eight feet, depending on age, sex or geographical range. He gives it the name of *Dinanthropoides nivalis*, "the terrible anthropoid of the snows."

No doubt Sir Edmund views this nomenclature wryly. The *yeti* tracks he found turned out to be those of foxes and wild dogs, distorted by the heat of the sun. His *chuteh* skins, when examined, proved to be the pelts of the very rare Tibetan blue bear. The scalps which were shown to him as relics of the *yeti* were given special study; the scientific conclusion was that they were not scalps at all, but were molded from the skin of a rare member of the goat family.

Sir Edmund, of course, would be the first to admit that his fruitless search and explaining away of purported evidence do not actually disprove the existence of the rumored Snowman. It is very difficult to prove that something which might possibly exist, does not exist in point of fact. It may be assumed that the search for the elusive *yeti*, like the effort to establish the reality of Flying Saucers, will continue to engage the energies of those who have the resources and opportunity for such bizarre forms of research.

Here's a final fillip to disturb the unbelievers. Since 1934 the Dutch paleontologist von Koenigswald has discovered several molars, almost human in character, amid the fossil curiosities of Hong Kong and Cantonese apothecary shops. The peculiarity of these teeth is that they have five or six times the bulk



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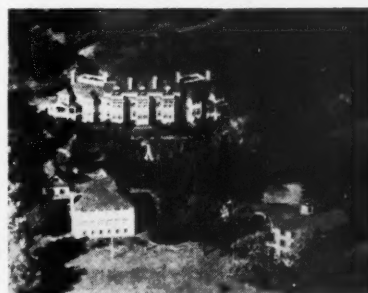
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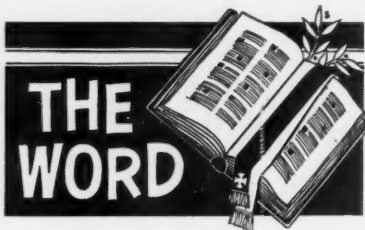
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of human molars. Whatever wore them, back in Pleistocene times, was probably 11 to 13 feet high. In any event, there is growing evidence that a huge ape called *Gigantopithecus*, inhabited Kwangsi Province in South China, half a million years ago. How would you go about proving that this big primate had no cousins that still survive in the relatively unknown stretches of the mighty Himalayan mountains?

L. C. McHUGH



May the body of our Lord Jesus Christ keep your soul unto life everlasting. (Words spoken by the priest as he gives Holy Communion to each individual).

As soon as the celebrant of the Mass has completed his Communion, the people of God—*plebs Tua sancta: Your holy people*—come forward to receive their Eucharistic Lord, to share in the heavenly banquet. Again it must be urged that the sacred eating is the normal, integral culmination of the sacred sacrifice.

What shall we say about Holy Communion? Above all else and as its name declares, Communion is a union. Christ is a Person, I am a person, and these persons are brought together in the reception of the Eucharist. They do not merely meet; they do not simply note or acknowledge or come into proximity with one another; nor are they mingled or blended or fused so that one is actually pre-empted, as it were, and ceases to exist by reason of the overpowering existence of the other. Only one word will serve for this holy event: in Communion Christ and the one who receives Christ are united—literally, factually and completely united. In this coming together no damage whatever is done to either the *I* or the *You*, for this *I-You* union is altogether respectful. Indeed, it is loving.

That important word, which we employ so readily and even sincerely, immediately provokes a question. When we say that Holy Communion is a loving coming together, do we imply that the reception of this sacrament is a fond and tender experience? We do not so

imply. Some exposition is in order here.

It is perfectly natural that we all think of love as something that is experienced and something that is delightful to experience. The most rabid realist can no more really renounce all romance than a writer not of the first rank can keep clear of alluring alliteration. But the idea of love as warmth and tenderness must simply be disciplined, if not rejected, when we begin to examine the relationship between God and man. No one is going to contend that man cannot feel tenderness toward God; he can and occasionally does. What must be insisted upon is a) that ordinarily and for the most part the average, normal and completely earnest man of faith does not *in fact* feel such warmth toward God, and b) that such lack is positively inconsequential.

To state the entire large matter in large terms, religion, in the Catholic view, is not primarily an experience. It is believing and doing.

If people persist in feeling disappointment because their Communions are not more moving occasions, then they are going to be disappointed, and there's an end. Judging from the evidence of our Saviour's life on earth, we may presume that God's major problem and prime, practical objective in dealing with us who believe in Him is effectively to prevail on us to live on a supernatural rather than on a natural level. Supernatural love is only analogous to natural love: they are alike, except where they are very different. And if anyone wishes a single clue to the decisive difference between them, it may be sought in a word which we have just used. We do not say that this is the whole story or that no qualification need be added, but we venture to offer one thumping simplification. Where natural love will be affective, supernatural love will be effective.

Our dealings with Christ in Holy Communion will be reflective and volitional; at times they will be laborious. What is important is not the ease of our discussions with our exalted Guest and Friend, but the subjects that are raised and the determinations that are reached. It might be possible upon occasion (the psychology of the moment may be favorable) to give to Christ in Holy Communion a rousing and most affectionate welcome. Splendid. But we may be sure that He who has come to us is only waiting for us to pause and give Him a chance to say something. He will then say quietly: *The man who loves Me is the man who keeps the commandments he has from Me.*

VINCENT P. MCCORRY, S.J.

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